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LITURGY

**EUCCHARISTIC CELEBRATION AS THE COMMEMORATION OF THE
PASCHAL MYSTERY OF CHRIST ACCORDING TO GABRIEL QATRAYA**

Dr. Jean Mathew SH

**THE VALIDITY OF THE EUCCHARISTIC CONSECRATION IN THE ANAPHORA OF
ADDAI AND MARI**

Dr. Francis Pittappillil

CHURCH PRACTICE OF HOLY COMMUNION

Dr. John Moolan

LITURGICAL FOUNDATION OF THE EAST SYRIAC THEOLOGY

Dr. Pauline Maniatt

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Editorial

Catechism of the Catholic Church speaks of Liturgy as the participation of the people of God in the work of God (CCC 1069). Any attempt to understand liturgy is indeed attempt to understand God's work and man's participation in it. In this perspective liturgy becomes a theological enterprise. From the part of the believers who celebrate the liturgy, there is always the concern for understanding the work of God underlying the signs and symbols. Their participation itself is the act of understanding and proclaiming God's mystery. Hence any serious study of liturgy ought to be concerned with the perception of God's mystery. The present issue of Christian Orient contains articles focusing the liturgical theology which insists on viewing liturgy as the celebration of God's mystery. These articles in general present liturgy as the mystery of God communicated to man through signs and symbols.

The first article by Dr. Jean Mathew SH is a study on the commemoration of the paschal mystery of Christ in the East Syriac Qurbana on the basis of the commentary of Gabriel Qatraya. Sr. Jean begins her article explaining the very concept of liturgical commemoration. According to the author, the commemoration in liturgy is indeed an existential encounter with the person commemorated. The reality commemorated is made present and the person

commemorating the reality is enabled to participate in that reality. Gabriel Qatraya views the various moments of such commemorations in the Eucharistic liturgy as occasions for a true and authentic experience of the paschal mystery of Christ. There is a repeated commemoration of one and the same mystery. The repeated commemorations in a sequence seems to be for a more profound experience of the paschal mystery. Gabriel Qatraya considers such a participation in the paschal mystery as the true participation in liturgy. In order to prove the universal appeal of Qatraya's views, the author of the articles compares Qatraya's views with the contemporary and later commentators of the East Syriac liturgical tradition.

The article by Dr. Francis Pittappillil examines a specific question regarding the anaphora of Addai and Mari. The article is concerned with the serious theological question of the validity of the anaphora in the absence of the Institution Narrative. The author brings to our attention the surprising position of the Holy See regarding the question of the Eucharistic consecration. At least since the times of scholastic theology the Institution Narrative was considered 'the consecratory words of the Eucharist'. Early Christian Eucharistic prayers like the anaphora of Addai and Mari which lacked a formal Institution Narrative challenged the position of the scholastic theology. Various

scholars who professed unconditional allegiance to the dogmatic views of the scholastic theology tried hard to find reasons for the absence of the Institution Narrative in the anaphora of Addai and Mari. However, the Catholic Church today has no difficulty in proclaiming the validity and authenticity of this great Eucharistic Prayer, which is rightly qualified as the 'gemma orientale'. Dr. Pittappillil's article explains the historical context of the declaration of the Catholic Church regarding the validity of the anaphora without the Institution Narrative. This article discusses in detail the liturgical and theological consequences of the declaration.

Dr. John Moolan's article is a profound study on the liturgical practice of receiving Communion. The article firstly examines the practice of the early Church with regard to the reception of Holy Communion. The author discusses the questions like abstaining from Communion and daily Communion. The absence of frequent celebration often accounted for abstaining from Communion. Another grave reason for abstaining from Communion was the fear of unworthy reception. While referring to the Malabar practice of receiving Communion, the author makes a detailed study of the concern of the people towards the Communion. In order to show the great concern of Malabar Christians regarding the Eucharist, the author presents their customs regarding the making of bread and wine. The liturgical rite of receiving Communion is elaborately described. The

liturgical description of Communion is followed by a theological discussion of the relevance of Eucharist. Various Old Testament types of Eucharist like bread and wine of Melchisadech (Gen 14:18-20), Manna from heaven (Ex 16:4-15), water from the rock (Ex 17:1-6), bread and water of Elias (1 Kings 19), and holy banquet of Israel (Deut 12:4-7) are discussed. Dr. Moolan's article also deals with the important effects and fruits of Eucharistic Communion. Union with Christ, union with the Church and union with the fellow beings are the effects of Communion, whereas spiritual enrichment, power of witnessing, pledge to future life, remission of sins, resistance power, spiritual joy, perseverance in grace, growth in holiness and resurrection from the dead are presented as the fruits of Communion.

The final article by Dr. Pauly Maniyattu discusses the question of liturgy itself becoming theology. The author presents the East Syriac liturgy as the foundation itself of the East Syriac theology. The author follows the line of scholars like Aidan Kavanagh and D.W. Fagerberg viewing liturgy as the *theologia prima*. The article begins with the analysis of the concept of liturgical theology. Then the author proceeds to point out the various theological disciplines in the East Syriac tradition which are developed on the liturgical foundation. A detailed analysis of the liturgical prayers presents to us a distinct and authentic ecclesiology, Christology, pneumatology and Mariology of the East Syriac tradition.

Dr. Pauly Maniyattu

Eucharistic Celebration as the Commemoration of the Paschal Mystery of Christ according to Gabriel Qatraya

Dr. Jean Mathew SH

The Commentary of Gabriel Qatraya, the early 7th century East Syriac liturgical commentator, on the Eucharistic Liturgy provides us with a clear vision of the East Syriac theology of the Eucharist. According to Qatraya, the entire Eucharistic celebration is the remembrance of the whole dispensation of God accomplished in Jesus Christ. In the beginning of the commentary on the Eucharistic celebration Qatraya says: "In this service of the holy mysteries, also our blessed Fathers had the intention to make briefly and quickly the remembrance of the whole dispensation of God, which was accomplished through Christ in (this) world, beginning from his birth in flesh and proceeding gradually to his death, resurrection and ascension".¹ The main concern of Qatraya seems to be the analysis of the liturgical prayers and gestures within the frame of the liturgical commemoration of the paschal mystery. This

short study is an attempt to have a general glimpse of Qatraya's interpretation of the Eucharist as the commemoration of the paschal mystery of Christ.

1. Significance of Liturgical Commemoration

The East Syriac tradition views the whole Eucharistic celebration as the commemoration of the paschal mystery of Christ, made through a series of repeated commemorations. In order to figure out this view we need to have a clear understanding of the expression liturgical commemoration. Liturgical commemoration is a sacred action that brings to mind, re-present and make experience a sacred reality here and now just as when it took place in the past.² In the Eucharistic celebration, here and now we re-present and experience the salvific work

¹ Gabriel Qatraya, "Interpretation of the Offices", ET in Jean Mathew, *Structure and Theology of East Syriac Qurbānā According to Gabriel Qatraya: A Liturgical and Theological Analysis of Gabriel Qatraya's Commentary on the Office of the Mysteries* (Kottayam, 2012) 22. Hereafter Gabriel Qatraya, "Interpretation of the Offices".

² W. J. O'shea, *The Worship of the Church* (London, 1960) 301. Hereafter O'shea, *The Worship of the Church*.

of God. Although the redemptive work of God took place in a particular place and time, by the commemoration the people of the whole world and the people of all times can participate in the Paschal mystery of Christ. In liturgy the past and future events come alive and accessible for us. Eucharistic celebration goes beyond time and space and makes present to us the paschal mystery of Christ here and now and thus we are enabled to participate in all the benefits of the economy of salvation.

There are two Syriac terms connoting commemoration: *'uhdānā* and *dukhrānā*.³ With regard to the Eucharistic celebration there is difference in their meaning. According to P. Maniyattu, *'uhdānā* is used for the memorial of the events like Passover in the Old Testament and paschal mystery of Christ in the New Testament. However, *dukhrānā* is used in liturgy for the cultic remembrance of persons like the mother of Christ, saints, departed brethren and the living ones.⁴

For the Israelites celebration of the Passover meal was the commemoration of liberation from the slavery of Egypt. As we know Eucharistic celebration is deeply rooted

in the Jewish liturgy, especially in the *berakah*. In the third *berakah*, the Israelites commemorate the *mirabilia Dei* of creation and redemption in the past and its continuation in the present and they wait for the coming of the Messiah and the ultimate establishment of the Kingdom of God.⁵

C.A. Kucharek gives the scriptural sense of the commemoration: "In the Eucharistic sacrifice, he was being offered anew in *anamnesis* – not mentally in an empty commemoration or memorial, but in the scriptural sense of *anamnesis*, of 'recalling', 'remembering', or 'representing' before God, a past event operative in its effects here and now".⁶ As we have seen, not only the *anaphora* but "the entire Eucharistic liturgy in the East Syriac tradition is a repeated commemoration of the paschal mystery of Christ".⁷

2. Commemoration of the Paschal Mystery of Christ in the Liturgy of the Word

According to Qatraya, the liturgy of the Word along with the rite of introduction consists of the commemoration of the Old Testament phase of the economy of salvation,

³ P. Maniyattu, "East Syriac Theology of Eucharist", in P. Maniyattu ed., *East Syriac Theology: An Introduction* (Satna, 2007) end note 61, 312. Hereafter Maniyattu, "East Syriac Theology of Eucharist".

⁴ P. Maniyattu, "Theological Significance of *'Uhdana* and *Dukhrana* in the East Syriac Eucharistic Liturgy", *Bolletino della Badia Greca di Grottaferrata*, III s. 5 (2008) 230. Hereafter Maniyattu, "Theological Significance of *Uhdana* and *Dukhrana*". Cf. J. Thekkemury, *Qurbana Ente Ormmackai* (Mal) (Ernakulam, 2010) 29. Hereafter Thekkemury, *Qurbana*.

⁵ L. Bouyer, *Eucharist: Theology and Spirituality of the Eucharistic Prayer* (trans. Charles Quinn, Notre Dame, 1968) 84. Hereafter Bouyer, *Eucharist*.

⁶ Kucharek, C. A., *The Sacramental Mysteries: A Byzantine Approach* (Canada, 1976) 189. Hereafter Kucharek, *The Sacramental Mysteries*.

⁷ Maniyattu, "Theological Significance of *Uhdana* and *Dukhrana*", 233.

and the New Testament phase of the economy of salvation such as the birth of Christ, his teaching, and the entire paschal mystery. According to Qatraya, *marmithā* takes the place of the Old Testament phase of the economy of salvation and birth of Jesus. '*Onithā d-qanke*, procession and *lākhū mārā* symbolize the manifestation of the Trinity, Jesus' preparation for the ministry and entering into Jerusalem. Qatraya says, "The *qānonā qaddišā* (*trisagion*) stands for the mystery of the sanctification by the angels who were accompanying him throughout his dispensation as blessed Mathew said, the angels approached and were serving him" (Mt 4:11).⁸ It is the commemoration of Jesus' beginning of the earthly ministry. Qatraya views the *zumārā* before the Gospel, as commemorating the beginning of Jesus' passion.⁹ In the procession of the Cross and the Gospel from the sanctuary to the *bēmā* before the reading of the Gospel we commemorate the coming of Jesus in his humanity into the world and the glorious entry of Jesus into Jerusalem and the passion in Jerusalem.¹⁰ *Turgāmā* after the Gospel inspires to commemorate Jesus' teachings before his suffering.¹¹ "The Cross fixed on the rod is the mystery of that which our Lord said when he was pointing to through what

kind of a death the son of man would be exalted",¹² Here we commemorate the crucifixion of Jesus. The prayer of *syāmīdā* signifies the prayer of Jesus for his disciples before his suffering.¹³ In the procession of the Cross and the Gospel from *bēmā* to the sanctuary we commemorate the passion procession of Jesus to Calvary.¹⁴ The separation of the Gospel from the Cross signifies the death of Jesus and his entry into Paradise. The erection of Cross at the sanctuary door symbolizes the crucifixion of Jesus on the wood.¹⁵ Thus, the liturgy of the Word as a whole, for Qatraya, helps us to commemorate the paschal mystery of Christ. Though in all liturgical traditions the Eucharistic celebration is the commemoration of the paschal mystery of Christ, the commemoration of the paschal mystery of Christ in the liturgy of the Word is found only in the Syriac tradition.

Qatraya's interpretation of liturgy of Word as the commemoration of the paschal mystery of Christ, has to be seen against the background of the various liturgical traditions which do not give anything more to the liturgy of Word than a mere didactic function. Since Qatraya introduces this type of a commentary, which is supported by many classical authors later, his views deserve special attention. His

⁸ Gabriel Qatraya, "Interpretation of the Offices", 24.

⁹ Gabriel Qatraya, "Interpretation of the Offices", 26.

¹⁰ Gabriel Qatraya, "Interpretation of the Offices", 26-27.

¹¹ Gabriel Qatraya, "Interpretation of the Offices", 28.

¹² Gabriel Qatraya, "Interpretation of the Offices", 27.

¹³ Gabriel Qatraya, "Interpretation of the Offices", 28.

¹⁴ Gabriel Qatraya, "Interpretation of the Offices", 28.

¹⁵ Gabriel Qatraya, "Interpretation of the Offices", 29.

contemporary Abraham Bar Lipah subscribed to Qatraya's views without any hesitation.¹⁶ Later East Syriac commentators like the ninth century Anonymous Author, Yohannan Bar Zo'bi, Abdišo and Timothy II followed the line of the interpretation of Qatraya. Even though Qatraya and Anonymous author differ in the details of the interpretation of the liturgy of Word, both of them agree to see the whole liturgy of the Word as the commemoration of the paschal mystery.

Let us turn to other East Syriac commentators who speak about the liturgy of Word as the commemoration of the paschal mystery of Christ. Abraham Bar Lipah, Bar Zo'bi, Abdišo and Timothy II say that the qānonā, 'Qaddišā' is the symbol of the acclamation of angels who serve Jesus

throughout His life.¹⁷ Here Church commemorates the beginning of Jesus' earthly ministry. The Anonymous Author says that in the canon 'holy' we commemorate the dispensation of our Lord.¹⁸ For Abraham Bar Lipah, Bar Zo'bi and Abdišo, the reading of the Law and the prophets symbolize the arguments that our Lord put forward from Moses and all the prophets to substantiate his teachings.¹⁹ *Zumārā* before the Gospel symbolizes the praises of children, *Hosānā* to the Son of David. Procession of Gospel accompanied by priests and deacons indicates the entry of Jesus into Jerusalem. Reading of the Gospel signifies Lord's reply to Scribes and Pharisees. The homily after reading of the Gospel signifies the teaching of Jesus before his sufferings.²⁰ *Bā'uthā* and *kārozythā*

¹⁶ P. Yousif, "The Divine Liturgy According to the Rite of the Assyro-Chaldean Church", in J. Madey, ed., *The Eucharistic Liturgy in the Christian East* (Kottayam-Paderborn, 1982) 187. Hereafter Yousif, "The Divine Liturgy". Cf. Jammo, S. H., "La structure de la messe chaldéenne du Début jusqu'à l'Anaphore : Etude Historique", OCA 207 (1979) 49.; Brock, "Unique Manuscript", no. 5.

¹⁷ Abraham Bar Lipah, "Abrahae Bar Lipheh Qatarensis interpretatio officiorum" in *Anonymi auctoris expositio officiorum ecclesiae Georgio Arbelensi vulgo adscripta* (R. H. Connolly, ed. & trans., CSCO syri, series secunda, tom.92, Roma, 1915) 158. Hereafter Abraham Bar Lipah, "Interpretatio". John Bar Zo'bi, *Explanation of the Divine Mysteries* (trans. Mannooram- parampil, T., Kottayam, 1962) 26. Hereafter John Bar Zo'bi, *Explanation of the Divine Mysteries*; Abdišo, *Catalogus librorum Syrorum Ebedjesus*, in J. S. Assemani, ed., in BO III, pars. prima (Roma, 1724) 94. Hereafter Abdišo, *Ordo iudiciorum*; Timothy II, *The Mystery of the Eucharist: Syriac Critical Text, Translation and Studies of the Chapter "On the Mysteries of Body and Blood" from the Book of the Seven Causes of the Mysteries of the Church by Catholicose Patriarch Timothy II (1318-1332)* (ed., and trans., J. M. Kochuparampil, Romae, 2000) 58. Hereafter Timothy II, *The Mystery of the Eucharist*.

¹⁸ Pseudo George of Arbel, *Commentary on the Mass by the Nestorian George, Bishop of Mosul and Arbel*, R. Matheus, ed. (Kottayam, 2000) 36. Hereafter Pseudo George of Arbel, *Commentary on the Mass*.

¹⁹ Abraham Bar Lipah, "Interpretatio", 158; John Bar Zo'bi, *Explanation of the Divine Mysteries*, 26; Abdišo, *Ordo iudiciorum*, 94.

²⁰ Abraham Bar Lipah, "Interpretatio", 159; John Bar Zo'bi, *Explanation of the Divine Mysteries*, 26-29; Abdišo, *Ordo iudiciorum*, 95.

²¹ Abraham Bar Lipah, "Interpretatio", 159; Timothy II, *The Mystery of the Eucharist*, 60.

indicate our Lord's warning against falling into temptation.²¹ Bar Zo'bi sees it as Jesus' prayer before the passion.²² The prayer of *syāmīdā* symbolizes the prayer of Jesus for his disciples. Removal of Cross and the Gospel from *bēmā* is the symbol of the arrest of Jesus by crucifiers.²³ The separation of the Cross from the Gospel and setting up of the Cross at the sanctuary door indicate the crucifixion, death and entering the soul of our Lord into paradise.²⁴ While commenting on the reading of the Gospel and its placing on the throne the Anonymous Author finds explicit symbolism of the fulfillment of the dispensation of Christ and also his death.²⁵ In the view of the Anonymous Author in the *kārozuthā* after the Gospel reading we commemorate the paschal mystery of Christ. He says: "the litanies typify the passion and death, and the petition and supplication shew forth his resurrection".²⁶ Abraham Bar Lipah, Bar Zo'bi, Abdišo and Timothy II following Qatraya, present the same structure with regard to the commemoration of the paschal mystery of Christ in the liturgy of the Word.

Qatraya's stress on the commemoration of paschal mystery cannot be viewed as an exclusive feature of the East Syriac liturgical tradition. The West Syriac tradition also gives

a similar dimension to the liturgy of Word. Dionysius Bar Salibi, the West Syriac commentator of twelfth century, in his *Commentary on the Eucharist* presents the significance of the liturgy of the Word with regard to the commemoration of the paschal mystery of Christ. After the reading of the Gospel they go around the nave in a procession. For him, priests and deacons who go around by singing hymns signify the evangelists and twelve apostles who went out for preaching and surrounded Him. The fans symbolize the angels who served Jesus in his temptation in wilderness, passion and resurrection. The Cross indicates the completion of the economy of salvation. The procession that goes around in the Church signifies his salvific works in the world. The procession starting from the north which is a raised place, to the south which is the lowest part, symbolizes the incarnation of Jesus.²⁷ Though each element in the liturgy of the Word of the West Syriac liturgy is different from that of East Syriac liturgy, in both liturgies the whole economy of salvation is commemorated in the liturgy of the Word. Therefore we can understand that Qatraya's position on liturgy of the Word and its significances is the same position of the Syriac World.

²² John Bar Zo'bi, *Explanation of the Divine Mysteries*, 32.

²³ Abraham Bar Lipah, "Interpretatio", 159-160; JOHN BAR ZO'BI, *Explanation of the Divine Mysteries*, 33; Abdišo, *Ordo iudiciorum*, 95-96, Timothy II, *The Mystery of the Eucharist*, 61.

²⁴ Abraham Bar Lipah, "Interpretatio", 160; John Bar zo'bi, *Explanation of the Divine Mysteries*, 33; Abdišo, *Ordo iudiciorum*, 96.

²⁵ Pseudo George of Arbel, *Commentary on the Mass*, 55.

²⁶ Pseudo George of Arbel, *Commentary on the Mass*, 55, 60.

²⁷ Dionysius Bar Salibi, *Commentary on the Eucharist* (trans. B. Varghese, Kottayam, 1998) 23. Hereafter Bar Salibi, *Commentary on the Eucharist*.

3. Commemoration of Paschal Mystery in the Preparation for *Qudāšā*

In the East Syriac *Qurbānā* preparation for *Qudāšā* has a great theological relevance. Since this preparation commemorates the entire paschal mystery of Christ this preparation would be of great importance for the entire Eucharistic celebration. While treating on the commemoration of the paschal mystery in preparation for *Qudāšā*, Qatraya explains the symbolism of each element. At the time of the dismissal of the unworthy Church commemorates "the crucifixion of Jesus on the wood and the separation of his soul from the body and its entry into paradise".²⁸ It points to the passion, death and resurrection and ascension of our Lord. The dismissal of the unworthy takes place when the Cross and the Gospel are at the door of the sanctuary. The Cross and the Gospel are about to be carried into the sanctuary, symbolizing the entry of Jesus' body and soul into Paradise. The dismissal of the unworthy at this time expresses the negative dimension of the entry into heaven. The unworthy are prohibited from entering heaven. In fact the Eucharistic celebration, especially the *Qudāšā* and the following rites enable the faithful to participate in heavenly life. Those who are unworthy of the Eucharistic celebration are indeed unworthy of heavenly life. Again while placing the mysteries on the

altar Church commemorates "the burial of Christ... Because the altar is regarded as the place of the tomb, and the veil over the bread and wine, in the place of the stone which was placed above the entrance of the tomb".²⁹ For Qatraya, '*onithā d-rāze* has double symbolism:

The '*onithā d-rāze* represents the mystery of the ineffable praises which the holy angels and the souls of the just sent up at the time when they (= the souls of just) entered paradise with the soul of our Lord. Or it is the mystery of the praises of angels and saints at the time of the passion of our Lord when they saw the earth trembling, rocks splitting apart, the Sun [197a] darkening, the curtain of the temple tearing itself and the dead rising up.³⁰

During '*onithā d-rāze* the Church commemorates on the one hand passion and death of our Lord and on the other, the resurrection of our Lord. In the recitation of the Creed we confess our faith in Holy Trinity and the whole dispensation completed in Christ and thus we commemorate the entire paschal mystery of Christ.³¹ Though Qatraya speaks about the commemoration of the death and burial of Christ in the rite of

²⁸ Gabriel Qatraya, "Interpretation of the Offices", 29.

²⁹ Gabriel Qatraya, "Interpretation of the Offices", 30.

³⁰ Gabriel Qatraya, "Interpretation of the Offices", 31.

³¹ Gabriel Qatraya, "Interpretation of the Offices", 32.

preparation for *Qudāḏā*, approaching the altar has a great symbolic meaning and it is the anticipation of the eschatological entry into heaven.³²

Seeing the symbolism of the paschal mystery already in the preparation for *Qudāḏā* is not something new with the commentary of Qatraya. Commentators like Theodore and the author of Homily XVII, who were much prior to Qatraya, emphatically speak about this symbolism in the pre-*anaphora*. While talking about the preparation for *Qudāḏā*, Theodore says,

When the offering which is about to be placed on the altar is brought out in the sacred vessels of the paten and the chalice, we must think that Christ our Lord is being led and brought to his passion.... When they bring out the Eucharistic bread they place it on the holy altar, for the complete representation of the Passion, so that we may think of him on the altar as if He were placed in the sepulcher after having received His Passion.³³

Here we commemorate the passion, death and burial of Christ. Again we read as “We

remember, therefore, the death of our Lord in the oblation because it makes manifest the resurrection and the ineffable benefits”.³⁴ It makes us remember the death and resurrection of our Lord. Thus the whole paschal mystery of Christ is commemorated according to the explanation of Theodore with regard to the preparation for *Qudāḏā*. We find a similar explanation in the author of the Homily XVII. While speaking about the preparation for *Qudāḏā*, the Homily XVII says: “the bread on the paten and the wine in the cup are a symbol of His death. ... and when they have set it on the altar and covered it they typify His burial: not that these (the deacons) bear the image of the Jews, but rather of the watchers (i.e. angels) who were ministering to the passion of the Son”.³⁵ It is clear that placing of the mysteries on the altar and covering them with *soḏepā* symbolize the death and burial of Jesus Christ. According to the Homily XVII, the whole paschal mystery of Christ is commemorated in the recitation of Creed. The later commentators like Abraham Bar Lipah, Anonymous Author, Yohannan Bar Zo’bi, Mar Abdišo of Nisibis and Patriarch Timothy II also speak about the commemoration of the paschal mystery of Christ in the preparation for *Qudāḏā*. Commemoration of the whole economy of salvation in preparation for *anaphora* is found in the West Syriac tradition too. Dionysius Bar

³² Maniyattu, “East Syriac Theology of Eucharist”, 285.

³³ Theodore of Mopsuestia, *Commentary of Theodore of Mopsuestia on the Lord's Prayer and on the Sacraments of Baptism and Eucharist* (ed., & trans., A. Mingana, Cambridge, 1933) 85-86. Hereafter Theodore, *Eucharist*.

³⁴ Theodore, *Eucharist*, 88.

³⁵ Narsai, “An Exposition of the Mysteries”, Homily XVII in *Liturgical Homilies of Narsai* (trans., R. H. Connolly, Cambridge, 1909) 3-4. Hereafter *An Exposition of the Mysteries*.

Salibi commenting on West Syriac *Qurbānā* speaks about this commemoration in the preparation for *anaphora*. According to Bar Salibi, there is a procession from *madbhā* to *hayklā* and then to *madbhā* with the mysteries before the beginning of the *anaphora*. He says, "In the procession the priests carry the mysteries orderly and suitably and then return to the *madbhā*. It symbolizes that God the Word descended to the world and became man and went around Judea and completed the economy for us and then ascended on the Cross and from the Cross to His Father".³⁶ Here the entire economy of salvation, beginning from the incarnation, earthly ministry, death on the Cross and ascension, is commemorated. Byzantine tradition also has the commemoration of the paschal mystery in the preparation for *anaphora*. While commenting on the prothesis, the Byzantine commentator Nicolas Cabasilas speaks about the commemoration of the passion and death of our Lord Jesus Christ. He writes,

Why the priest marks the bread with the symbols of Christ's passion? ... The pains which Christ endured afterwards for our salvation, his Cross and death, had been symbolized beforehand in the Old Testament. That is why the priest marks the loaf with these symbols before

carrying it to the altar and sacrificing it. How does he do this? When he takes it from the other loaves and offers it up, he engraves upon it, as if on a tablet, the emblems of the passion and death of our savior.³⁷

As is clear from the text the passion and death of our savior is commemorated in the preparation for *Qudāšā*. In the Eucharistic celebration of the Latin rite also we find the commemoration of the paschal mystery of Christ in the preparation for the *anaphora* (Eucharistic prayer). The prayer at the time of offertory commemorates the economy of salvation. The prayer is as follows:

Receive, O Holy trinity, this oblation, which we offer unto Thee, in memory of the passion, resurrection and ascension of our Lord Jesus Christ, and in honor of the Blessed Mary ever Virgin, of Blessed John the Baptist, of the holy Apostles Peter and Paul, and of these and all the saints: that it may be to their honor and to our salvation: and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord, Amen.³⁸

³⁶ Bar Salibi, *Commentary on the Eucharist*, 30.

³⁷ N. Cabasilas, *A Commentary on the Divine Liturgy* (trans. J. M. Hussey and P. A. McNulty, New York, 1977) 34. Hereafter Cabasilas, *A Commentary on the Divine Liturgy*.

³⁸ Cf. N. Maas, *The Treasure of the Liturgy: Sacrifice, Sacramentals, Sacraments* (Milwaukee, 1932) 75. Hereafter Maas, *The Treasure of the Liturgy*.

Almost all liturgical traditions find the symbolism of the paschal mystery in the pre-anaphoral preparation. However, the East Syriac tradition seems to be very clear about this symbolism. Though great theologians like Theodore and the author of Homily XVII had already laid the foundation for such a symbolic approach to the pre-anaphora, we find this symbolism presented in a well developed manner in the commentary of Qatraya. Qatraya presents it as a powerful symbolism since he attributes the same symbolism to all the individual elements of the preparation for the *Qudâšâ*.

4. Commemoration of Paschal Mystery in the *Qudâšâ*

According to Qatraya, *Qudâšâ* is mainly the commemoration of the resurrection of Christ. Qatraya expresses this as follows: "From henceforth the priest approaches to depict the type of the resurrection through the recital of the holy words from his mouth and by the sign of the Cross which is in his hand".³⁹

In his commentary Qatraya does not give the detailed explanation of each element of the *Qudâšâ*. Although in the beginning of the explanation of *Qudâšâ* Qatraya says that the priest approaches to show the resurrection of our Lord, we observe that Qatraya is indeed pointing to the whole paschal mystery of Christ in *Qudâšâ*. When

Qatraya notes down, "The incense that is burnt at this hour is the mystery of the aromatic spices with which the body of our Savior was embalmed",⁴⁰ the death of our Lord is commemorated. Another expression related to the commemoration of passion and death of our Lord is that "The fact that the priest bows down three times and recites the holy words of the offering of the *Qurbânâ* is the mystery of the three days during which the humanity of our Lord was under the power of death".⁴¹ Again Qatraya says, "The fact that when the priest invokes the Spirit and she hovers, he joins the body to the blood and the blood to the body is the mystery of the return of the soul of our Lord within his body and his resurrection from the dead. For the priest mystically resuscitates the body by the work of the Spirit".⁴² In the *epiclesis* Church commemorates the resurrection of our Lord. Thus, as a whole in *Qudâšâ* the passion, death and the resurrection of our Lord is commemorated. Here the element exclusively found in Qatraya is that during *epiclesis* when the priest joins the body to the blood and blood to the body, the resurrection of our Lord is commemorated.

Though Qatraya does not comment on each element in *Qudâšâ*, some authors comment on each element. "The anamnetic character of the Lord's Supper was seen as the means of making the past saving act present to us and giving us a share in

³⁹ Gabriel Qatraya, "Interpretation of the Offices", 33.

⁴⁰ Gabriel Qatraya, "Interpretation of the Offices", 34.

⁴¹ Gabriel Qatraya, "Interpretation of the Offices", 34.

⁴² Gabriel Qatraya, "Interpretation of the Offices", 35.

redemption".⁴³ In the *anaphora* the commemoration of the paschal mystery is made mainly in the *g'hāntā* prayers. The anamnesis of the fourth *g'hāntā* and the Institution found in the *anaphora* of Theodore and Nestorius are strong expressions of the commemoration of paschal mystery. The *kuḏāpā* before the fourth *g'hāntā* gives a clear picture of the *dukhrānā*, commemoration of the hierarchy and all categories of the members of the Church. The fourth *g'hāntā* of the *anaphora* of Addai and Mari consists of both '*uḥdānā* and *dukhrānā*. Commemoration of Virgin Mary, all the just and righteous fathers are referred to as *dukhrānā*, whereas the commemoration of the mystery of body and blood of Christ is referred to as '*uḥdānā*. In the *anaphora* of Addai and Mari the text of anamnesis, namely, "...rejoicing and glorifying, commemorating and celebrating this great awesome, holy, vivifying and divine mystery of the passion, the death, burial and resurrection of our Lord and savior Jesus Christ"⁴⁴ is the most significant text of '*uḥdānā*. As we observe the *Qudāšā* of Addai and Mari⁴⁵ is used in the commentary of Qatraya. He does not comment on all elements, because according to Qatraya "The priest recites the entire section in a low voice ...",⁴⁶ so that it should not be heard by all.

In the commentary of Theodore it is evident that what is commemorated in the *Qudāšā* or *anaphora* is the paschal mystery of Christ. Theodore says: "After we have all of us performed this, and while we are silent, in a great reverential fear, the priest begins the *anaphora*. He offers a sacrifice for the community... our Lord suffered for us all a death, the remembrance of which is about to be performed in the present sacrifice".⁴⁷ The death of our Lord is commemorated here in the beginning of *anaphora*. By the descent of the Holy Spirit *Qudāšā* comes to the culmination and in it the resurrection of our Lord is commemorated. Thus according to Theodore, in the *Qudāšā* the Church commemorates the death and resurrection of our Lord. According to the author of Homily XVII, the commemoration of the paschal mystery of Christ in the *Qudāšā* is as follows: "As soon as the bread and wine are set upon the altar they show forth a symbol of the death of the Son, also of his resurrection; wherefore the Spirit which raised him from the dead comes down now and celebrates the mysteries of the resurrection of His Body".⁴⁸ The later commentators like Abraham Bar Lipah, Anonymous Author, Yohannan Bar Zo'bi, Mar Abdišo and Timothy II also give evidence for the commemoration of the paschal

⁴³ B. Botte, *La Tradition Apostolique de Saint Hippolyte* (Münster, 1963) 6-10. Cf. H. J. SCHULZ, *The Byzantine Liturgy* (New York, 1986) 11. Hereafter SCHULZ, *The Byzantine Liturgy*.

⁴⁴ *The Syro-Malabar Qurbana*, 44.

⁴⁵ While explaining the theme of consecration the characteristics of the *Qudāšā* of AM are given.

⁴⁶ Gabriel Qatraya, "Interpretation of the Offices", 35.

⁴⁷ Theodore, *Eucharist*, 99.

⁴⁸ *An Exposition of the Mysteries*, 21.

mystery of Christ in the *Qudāšā*.⁴⁹ Bar Salibi commenting on the Institution Narrative in the West Syriac *Qurbānā* says, "Again by, *He broke* He symbolized His passion, cross, killing, piercing with lance and death".⁵⁰ It is clear that in the recitation of the Institution Narrative, passion and death of our Lord is commemorated. While explaining the *anamnesis*, Bar Salibi says the following: "Do this in remembrance of me: ...you are doing two things: one, you are commemorating my death; two, you are confessing my resurrection. ...you are proclaiming my death and resurrection; you are proclaiming, that is commemorating through the sacrifice, the death of our Lord in the flesh and His resurrection, the sign by which the Church is sanctified and saved".⁵¹ As is clear in the words of Bar Salibi here the Church commemorates the death and resurrection of our Lord. While talking about the *anamnesis* John of Dara in his *Commentary on the Eucharist* says, "... the priest says: We remember, O Lord Your death and Your resurrection on the third day from the dead and Your ascension...".⁵² Following Bar Salibi, John of Dara also notes down that paschal mystery of our Lord Christ is commemorated in the *Qudāšā* of the West Syriac liturgy. The Byzantine liturgical commentator Nicolas Cabasilas speaks about

the commemoration of the paschal mystery of Christ in the *anaphora*,

When these words have been said, the whole sacred rite is accomplished, the offerings are consecrated, the sacrifice is completed; the splendid Victim, the Divine oblation, slain for the salvation of the world, lies upon the altar. For it is no longer the bread, which until now has represented the Lord's body, nor is it a simple offering, bearing the likeness of the true offering, carrying as if engraved on it the symbols of the Savior's passion; it is true Victim, the most holy Body of the lord, which really suffered the outrages, insults and blows; which was crucified and slain... rose again on the third day, which ascended into heaven and sits on the right hand of the Father.⁵³

Commemoration of the paschal mystery of our Lord, that is his passion, death, resurrection and ascension, is clearly shown here.

⁴⁹ Abraham Bar Lipah, *Interpretatio*, 163; Pseudo George of Arbel, *Commentary on the Mass*, 99; John Bar zo'bi, *Explanation of the Divine Mysteries*, 49; Abdišo, *Ordo iudiciorum*, 97; Timothy II, *The Mystery of the Eucharist*, 67.

⁵⁰ Bar Salibi, *Commentary on the Eucharist*, 66.

⁵¹ Bar Salibi, *Commentary on the Eucharist*, 72.

⁵² John of Dara, *Commentary on the Eucharist* (trans. Baby Varghese, Kottayam, 1999) 79. Hereafter John of Dara, *Commentary on the Eucharist*.

⁵³ Cabasilas, *A Commentary on the Divine Liturgy*, 70.

When Qatraya points out that in the *anaphora* we are commemorating the paschal mystery of Christ, he is not proposing a new thesis. He presents the clear conviction of the Church expressed in the Scripture and in the prayers of the Church and also in the views of other East Syriac authors. Thus we can say that Qatraya is working upon the views expressed by Theodore and the author of Homily XVII. Though all the liturgical traditions have the commemoration of the paschal mystery, Qatraya's commentary stands out since it underlines the participation in the paschal mystery. Unlike other commentators, Qatraya gives more importance to the commemoration of resurrection in *Qudāšā*. However it should be understood as passion, death and resurrection because passion and death are concealed in resurrection.

5. Commemoration of the Paschal Mystery in the Rite of Communion

Just as in the previous parts of the Eucharistic celebration, we commemorate the paschal mystery of Christ in the rite of communion as well. According to Qatraya in the rite of communion there are many elements through which we commemorate the whole economy of salvation. In the removal of the incense from the altar the Church commemorates the resurrection of our Lord "because the corruption, for which there was the embalming, is dissolved".⁵⁴ In

the *kārozuthā* the deacon cries out and says "Let us all approach the mysteries of the Body and precious Blood of our Savior with fear and respect".⁵⁵ For Qatraya, Body and Blood symbolize the passion and death of Christ. Therefore, the passion and death of our Lord is commemorated here. Again in the *kārozuthā* the deacon declares, "For us the only Begotten of God the Word took from man a mortal body and a rational, intelligent and immortal soul. And after the entire dispensation on our behalf the First fruit of our nature was tested on the Cross and rose from the dead, and was raised to heaven".⁵⁶ Thus, in *kārozuthā* we commemorate the passion, death, resurrection and ascension of our Lord. Commenting on the Lord's Prayer Qatraya writes: "It is fitting that we say this prayer at this time because we are depicting the Mystery of the death and the resurrection through which we have become children of God. It is good now that we call God Our Father".⁵⁷ Qatraya finds the symbolism of resurrection associated with the greeting of peace before communion. For Qatraya, "the peace which the priest gives at this time is the symbol of that peace which our Lord gave to the women and to his disciples after he had arisen from the dead".⁵⁸ The praise to the Trinity as well leads us to commemorate the resurrection of our Lord. "The fact that we say 'tremendous art thou' (=d-hilat) and its response is the mystery of the glorification and ineffable praises with which all the

⁵⁴ Gabriel Qatraya, "Interpretation of the Offices", 36.

⁵⁵ Gabriel Qatraya, "Interpretation of the Offices", 36.

⁵⁶ Gabriel Qatraya, "Interpretation of the Offices", 37.

⁵⁷ Gabriel Qatraya, "Interpretation of the Offices", 37.

⁵⁸ Gabriel Qatraya, "Interpretation of the Offices", 38.

heavenly hosts give praise for the dispensation that has been effected in Christ".⁵⁹ Thus, the paschal mystery of Christ is also commemorated in the hymn *d-hilat*. The actual rite of receiving communion, according to Qatraya is a strong symbol of participating in the paschal mystery. Qatraya speaks about this symbolism citing the words of St Paul.

For, blessed Paul said 'Whenever you eat this bread and drink this chalice you commemorate the death of our Lord until his coming' (ICor 11, 26). If therefore partaking the mysteries we make the commemoration of passion and death according to the words of the Apostle which were rightly said, along with the body the blood is also given to us, that by the body we may learn about the passion, as the passion affects the body and through the blood (we may learn) the intensity of the passion, as though the passion makes the blood shed.⁶⁰

The participation in the Mysteries enables us to commemorate the suffering and death of our Lord. Qatraya observes the symbolism of ascension and Pentecost in the final blessing by the priest: "The concluding prayer

and signing of the Cross by the priest over the people indicates that blessing with which our Lord blessed his Apostles at the time when he was raised up to heaven as blessed Luke said: It happened that when he blessed them he was separated from them and ascended to heaven".⁶¹ Thus Qatraya states that we commemorate the ascension of our Lord to heaven at the time of blessing. He adds to it the symbolism of Pentecost too: "Again the blessings with which the priest blesses the people while standing at the door of the sanctuary symbolizes the overshadowing of the grace of the Holy Spirit upon the Apostles after our Lord had ascended to heaven".⁶² Qatraya invites us to commemorate the descent of the Holy Spirit over the Apostles. Here the Church commemorates the ascension of our Lord and the descent of the Holy Spirit over the Apostles.

While comparing the views of Qatraya with regard to the symbolism of paschal mystery in the rite of communion with the views of Theodore and the author of Homily XVII it becomes clear that Qatraya owes his position to a great extent to the theological views of Theodore and the author of Homily XVII. The relation of paschal mystery to the rite of Communion is made explicit by Theodore in his comment on the rite of fraction and consignation as the commemoration of the passion and death of our Lord: "And with the bread he makes the

⁵⁹ Gabriel Qatraya, "Interpretation of the Offices", 39.

⁶⁰ Gabriel Qatraya, "Interpretation of the Offices", 37.

⁶¹ Gabriel Qatraya, "Interpretation of the Offices", 40.

⁶² Gabriel Qatraya, "Interpretation of the Offices", 40.

sign of the Cross over the blood, and with the blood over bread; and he unites and joins them together, in order to reveal to all that although these elements are two, they are nevertheless one in power, and are the remembrance of the death and the passion that affected the body of our Lord, when his blood was shed on the Cross for us all ...".⁶³ Theodore talks about the attitudes that we should have when we approach to receive the holy mysteries and the signs and symbols that have been performed. Theodore says:

... all of us draw nigh unto Christ our Lord risen from the dead, with a great joy and happiness. And we joyfully embrace him with all our power as we see Him risen from the tomb, and we hope also to participate with him in the resurrection, because he also rose from the tomb of the holy communion – table as from the dead ... and announces resurrection to us through our communion with him.⁶⁴

Thus Theodore makes unambiguous declaration about the commemoration of the passion, death and resurrection of our Lord in the rite of communion. We find Theodore's view, in a developed form in the Homily XVII. This Homily XVII gives us very clear exposition regarding the symbolism of death

and resurrection of Christ in the rite of communion. The Homily XVII on the *Exposition of the Mysteries* holds a similar view regarding the symbolism of the rite of communion. The author of the homily cites the *kārozuthā* of the deacon and states that in the *kārozuthā* of the deacon the whole economy of salvation of our Lord is commemorated: "Let us all approach with fear the mystery of the Body and the Blood. In faith let us recall the passion of Jesus our Lord, and let us understand also His resurrection from the dead ...".⁶⁵ The author of this homily sees an explicit commemoration of the death of Lord in the very manner of receiving communion. Regarding the reception of the holy mysteries Homily XVII says: "He who approaches to receive the Body stretches forth his hands, lifting up his right hand and placing it over its fellow. In the form of a Cross the receiver joins his hands; and thus he receives the Body of our Lord upon a Cross. Upon a Cross our Lord Jesus was set at naught; and on the same Cross He flew and was exalted to the height above".⁶⁶ The Homily XVII points out two specific occasions commemorating the resurrection and ascension of the Lord. The greeting of peace before communion is seen as the commemoration of the resurrection of our Lord. "Peace be with you, says the priest in this hour: and he reminds us of our Lord's resurrection from the dead".⁶⁷ The *huttāmā* at the door of the sanctuary makes

⁶³ Theodore, *Eucharist*, 105.

⁶⁴ Theodore, *Eucharist*, 112.

⁶⁵ *An Exposition of the Mysteries*, 24.

⁶⁶ *An Exposition of the Mysteries*, 28.

⁶⁷ *An Exposition of the Mysteries*, 26.

the commemoration of both the resurrection and ascension of the Lord. "Then the priest goes forth and stands at the door of the altar; and he stretches forth his hands and blesses the people, and says, the whole people the priest blesses in that hour symbolizing the blessing which our Lord Jesus gave to his twelve. On the day of his ascension He, the High Pontiff, lifted up his hand and blessed and made priests of his twelve; and then he was taken up. A symbol of his resurrection has the priest typified by the completion of the mysteries".⁶⁸ Thus according to the Homily XVII, the death on the Cross and resurrection of our Lord are commemorated in the rite of communion. Later commentators like the Anonymous Author, Yohannan Bar Zo'bi, Mar Abdišo and Timothy II too express their views about the commemoration of the paschal mystery of Christ in the 'fraction and consignation' and in the *kārozuthā* of deacon.⁶⁹ Abraham Bar Lipah, Yohannan Bar Zo'bi and Mar Abdišo see in the final blessing of the Eucharistic celebration the commemoration of the ascension of our Lord.⁷⁰ The Anonymous author alone does not consider the final blessing as symbolizing the ascension of the Lord. The East Syriac interpretation of the rite of Communion as the commemoration of the paschal mystery of Christ seems to be a commonly shared view in the Syriac world. The West Syriac tradition too had a

similar interpretation of the rite of Communion. On the rite of Communion in the West Syriac liturgy, Dionysius Bar Salibi comments as follows:

After the people have said: one Holy Father etc, the priest covers the mysteries with towels, that is with a cover. When he desires to communicate or to give communion to others, he uncovers the mysteries. The towels are the figure of the stone which was placed at the tomb of our Lord, by which the entrance of the tomb was covered. Removing the towels symbolizes that our Lord arose from the tomb and appeared to his disciples and confirming them.⁷¹

Thus according to Bar Salibi, the death and resurrection of our Lord is commemorated here.

With regard to the interpretation of the rite of communion the observations made by Gabriel Qatraya lay an important milestone. His views are the gradual development of the theological positions held by Theodore and the author of the Homily XVII. Qatraya systematically applies the theological trend

⁶⁸ *An Exposition of the Mysteries*, 30.

⁶⁹ Pseudo George of Arbel, *Commentary on the Mass*, 111-112; John Bar zo'bi, *Explanation of the Divine Mysteries*, 52; Abdišo., *Ordo iudiciorum*, 100; Timothy II, *The Mystery of the Eucharist*, 68.

⁷⁰ Abraham Bar Lipah, "Interpretatio", 166; John Bar zo'bi, *Explanation of the Divine Mysteries*, 62; Abdišo., *Ordo iudiciorum*, 103.

⁷¹ Bar Salibi, *Commentary on the Eucharist*, 98.

inherited from his predecessors. Qatraya's views serve as a solid basis for the theological interpretation of the later East Syriac commentators, and perhaps even that of the West Syriac authors.

Conclusion

Qatraya presents each element of the Eucharistic liturgy as the fulfillment of some particular aspect of the salvation history. As we have seen Qatraya's commentary exposes that the entire Eucharistic celebration is the remembrance of the whole dispensation of God. Repeated commemoration of the paschal mystery in

the Eucharistic celebration is an important feature of the East Syriac Liturgy. Qatraya's commentary highlights this repeated commemoration. It is not only the commemoration of the mystery of God but also it is commemoration of the mystery of man. This commemoration is not merely psychological, but through this we experience the salvific work of God here and now. Since our Lord is beyond space and time and His will to save entire human race, people of the whole world and every age get share in the fruits of the paschal mystery of Christ by the proper participation in the Eucharistic celebration.

□

The Validity of the Eucharistic Consecration in the Anaphora of Addai and Mari

Dr. Francis Pittappillil

Last year we celebrated the tenth anniversary of the historical document between Chaldean Catholic Church and the Assyrian Church of the East entitled "Guidelines for Admission to the Eucharist between the Chaldean Church and the Assyrian Church of the East"¹. The scope of this document is to make a provision, in situations of pastoral necessity, for intercommunion between the Chaldean Catholic Church, and the Assyrian Church of the East. This important 'Catholic magisterial document' since Vatican II² has drawn much attention of both the liturgical and ecumenical scholars since it stands as a milestone in the field of liturgy and ecumenism. The document has been received with great interest in different places, since it acknowledges the sacramental validity of the Anaphora of the Addai and Mari which is the principal Eucharistic prayer of the Church of the East, even when it is used without a recitation of the institution narrative. The

purpose of this article is to make a documental study on the validity of the anaphora of Addai and Mari, without institution narrative, in the light of this Vatican document.

1. Background of the Declaration

The twentieth century has produced a lot of studies, which effected wonderful progress in the ecumenical dialogue between the Catholic Church and the Assyrian Church of the East. The Pro Oriente, the Christological document of 1994 and the pastoral necessities caused the formation and declaration of the liturgical and ecumenical document of 2001.

1.1. Pro Oriente Foundation

In 1964, at about the same time as second Vatican Council published its decree on ecumenism, Pro Oriente was founded by Cardinal König in Vienna³. There were a series

¹ *L'Osservatore Romano* 26-10-2001, 7.

² R. Taft, "Mass without Consecration? The Historic Agreement on the Eucharist between the Catholic Church and the Assyrian Church of the East Promulgated 26 October 2001", *Worship* 77 (2003) 483.

³ A. Stürnemann, "Die Wiener Ökumenischen Konsultationen zwischen Theologen der altorientalischen Kirchen und der römisch katholischen Kirche: Zielsetzung und Ergebnisse," in R. Kirchschlägger & A. Stürnemann, eds., *Chalzedon und die Folgen: Festschrift 60. Geburtstag von Bischof Mesrob K. Krikorian* (WIEN 1992) 383; KÖNIG, "The prospects of Ecumenism", *Christian Orient* 20 (1999) 185-188.

of ecumenical meetings and visits from Vienna to the leaders of the Oriental Churches. Even though there was a difference of opinion, as to whether to include the Assyrian Church of the East in the dialogues conducted by the Pro Oriente, it was later included. Qualified theologians from the Oriental Churches and the representatives of the Roman Catholic Church discussed the ecumenical goal and the existing difficulties to attain such a goal. The consultations of Pro Oriente foundation helped to regain an enormous amount of common good, especially in the field of inter-communion between the Chaldean Church and the Assyrian Church. The activities of Pro Oriente have created a new awareness of true Christian fellowship and mutual confidence from which we may draw hope for a future of complete communion in our sister Churches.⁴

1. 2. Christological Document

In order to understand the Roman document of 2001 more deeply, we have to know the Christological document named "Common Christological Declaration between the Catholic Church and the Assyrian Church of the East" signed on November 11, 1994 by Pope John Paul II and Patriarch of the Church of the East, Mar Dinkha IV.⁵ The two heads of the Churches declared that "conscious of professing one common faith in the mystery of the Incarnation" and of having the same sacraments, the signatories, in the name of their respective Churches, were

committed to do everything possible "to remove the last obstacles that still prevent the realization of full communion"⁶.

At the end, they decided to establish a joint Committee for theological dialogue between the Catholic Church and the Assyrian Church of the East. Mar Dinkha IV and Mar Raphael I Bidawid, Patriarch of the Chaldean Church, approved the initiatives of each Church to establish an ecclesial unity between their particular Churches. On 29th November 1996 a "Joint Synodal Decree for Promoting Unity" was ratified by Mar Dinkha IV and Raphael I Bidawid. The decree also restated the areas of pastoral cooperation envisaged in the Joint Patriarchal statement, recognizing that Assyrians and Chaldeans should come to accept each other's diverse practices as legitimate. It also paved the way for the process of ecumenical dialogue between the Chaldean Church and the Assyrian Church of the East.

1.3. Pastoral Necessities

Since the Persian Church existed outside the Roman Empire, it became commonly called the Church of the East. In 1552, a part of the Church of the East entered into full communion with the Apostolic See of Rome. Since then, the particular Church in full communion with Rome has usually been called the "Chaldean Church", while the other Church took the name of "Assyrian Church of the East". Both Churches, however still share the same theological, liturgical and spiritual tradition.

⁴ Cf. G. Chedathi, "Pro Oriente Syriac Commission and Ecumenical Dialogue with the Assyrian Church of the East", *Christian Orient* 18 (1997) 175-184.

⁵ Pontifical Council for Promoting Christian Unity, *Information Service*, 88 (1995/I) 2-3.

⁶ *Acta Apostolicae Sedis* 87 (1995) 685-687.

But today both of them face many pastoral problems since many of faithful could not have sufficient opportunities to receive sacraments from their own priests. This is because a huge number of Chaldean Catholics and Assyrians live in Diasporas and in extra territory. Due to social and political reasons, they have left their own country (Iraq, Iran, and Turkey) and migrated to Western Europe, Australia, and North America. Only a very few of them remain in their home land. In this crucial situation, both the Churches have pastoral necessities, as many of their faithful are not able to receive the sacraments from their own Church ministers.

2. The Validity of the Anaphora of Addai and Mari without Institution Narrative

The problem before the Catholic Church is the question of the validity of the Eucharist which is celebrated with the anaphora of Addai and Mari. Since Catholic Church holds the importance of words of institution in the eucharistic consecration, how can she authorize her faithful to receive Holy Communion at a liturgy lacking the institution words? In order to resolve such a crucial problem, the Supreme Magisterium of the Church issued a document which deals with the questions of the apostolicity and antiquity of the anaphora of Addai and Mari. The document points out three major arguments in order to approve the anaphora of Addai and Mari.

2.1. Arguments for the Approval

Even if the Catholic Church considers the words of institution as indispensable and integral part of every eucharistic celebration, it approves the validity of the anaphora of Addai and Mari. This oriental gem can be considered valid on the basis of the following arguments:

2.1.1. Antiquity

The Anaphora of Addai and Mari is one of the most ancient anaphorae, dating back to the time of the very early Church. It was composed and used with the clear intention of celebrating the Eucharist in full continuity with the Last Supper and according to the intention of the Church. The absence of a coherent institution narrative represents, indeed, an exception in comparison with the Byzantine and the Roman traditions, as developed in the 4th and 5th centuries. This exception, however, may be due to its very early origin and to the later isolation of the Assyrian Church of the East.

In the conscience of faith, the Assyrian Church of the East was always convinced to celebrate the Eucharist validly and so to perform in its fullness what Jesus Christ asked his disciples to do. She expressed this conscience of faith, whether using the anaphora of Theodore of Mopsuestia, the anaphora of Nestorius or the anaphora of Addai and Mari, independent from the fact that only the first two anaphorae, of later origin, contain the institution narrative.⁷ It should be added that,

⁷ The Assyrian church of the East knows very well the anaphoric function of the *institution narrative* since it possesses the *institution narrative* in the other two anaphorae, that is to say the anaphorae of Theodore of Mopsuestia and Nestorius. Nevertheless this Church has always been eager to respect the original configuration of the anaphora of Addai and Mari because of its venerable antiquity.

before the period of the Catholic Patriarchate under Patriarch Sulaka (1551-1662), no document exists to prove that the Church of Rome insisted on the insertion of an institution narrative into the Anaphora of Addai and Mari. Moreover, the validity of the Anaphora of Addai and Mari, in fact, was never officially contested neither by the East nor by the West.

2.1.2. The Ancient Tradition of the Assyrian Church

Secondly, the Catholic Church recognizes the Assyrian Church of the East as a true particular Church, built upon orthodox faith and apostolic succession. The Assyrian Church of the East has also preserved full Eucharistic faith in the presence of our Lord under the species of bread and wine and in the sacrificial character of the Eucharist.

The Assyrian Church of the East also practices the so called sacrament or mystery of Holy Leaven. From time immemorial, the Assyrian tradition relates that from the bread Jesus took in his hands, which He blessed, broke and gave to his disciples, He gave two pieces to St. John. Jesus asked St. John to eat one piece and to carefully keep the other one. After Jesus' death, St. John dipped that piece of bread into the blood that proceeded from Jesus' side. Hence the name of "Holy Leaven", given to this consecrated bread, dipped into the blood of Jesus. Until this day, Holy Leaven has been kept and renewed annually in the Assyrian Church of the East. The local bishop renews it every year on Holy Thursday, mixing a remainder of the old Leaven within the new

one. This is distributed to all parishes of his diocese, to be used during the whole year. No priest is allowed to celebrate Eucharist without Holy Leaven. This tradition of the sacrament or mystery of Holy Leaven, which precedes the actual Eucharistic celebration, is certainly to be seen as a visible sign of historic and symbolic continuity between the present Eucharistic celebration and the institution of the Eucharist by Jesus.

2.1.3. The immanent presence of the Institution Narrative

Finally, the words of Eucharistic institution are indeed present in the Anaphora of Addai and Mari, not in a coherent narrative way and *ad litteram*, but rather in a dispersed euchological way, that is, integrated in successive prayers of thanksgiving, praise and intercession.⁸ All these elements constitute a "quasi-narrative" of the Eucharistic Institution. In the central part of the Anaphora, together with the Epiclesis, two explicit references are made to the eucharistic body and blood of Jesus Christ. In the first one, we commemorate the offering of Jesus as taught which reads as follows:

My lord, in your abundant and ineffable mercies, make a good and acceptable memorial of the Virgin Mary, Mother of God, of all the just and righteous fathers who have found great favour in your presence in the commemoration of the Body and Blood of your Christ which we offer

⁸ L'Osservatore Romano, 26-10-2001, 7.

you the pure and holy altar as you have taught us.⁹

In the second instance, we commemorate the life-giving mystery of Jesus' passion, death and resurrection. Here we remember the Lord's command to celebrate the Eucharist in memory of Him. It is as follows:

And we also, My Lord, your weak, frail and miserable servants, who are gathered together in your name, and who stand before you at this time and have received by tradition, the example which is from you, rejoicing and glorifying, and commemorating and celebrating this awesome, holy, vivifying and divine mystery of the passion, the death, and burial and resurrection of our Lord and Saviour Jesus Christ.¹⁰

So the words of the institution are not absent in the anaphora of Addai and Mari, but explicitly mentioned in a dispersed way, from the beginning to the end, in the most important passages of the anaphora. It is also clear that the passages cited above express the full conviction of commemorating the Lord's paschal mystery, in the strong sense of making it present; that is, the intention to carry out in practice precisely what Christ established by his words and actions in instituting the Eucharist.

3. The Process

The Pontifical Council for Promoting Christian Unity took the initial steps to formulate such an important document. The task implied a review of the existing sacramental theology of the eucharistic consecration. A preparatory document dated 23 May 1998, entitled "Pastoral Disposition for the Eucharistic Hospitality between the Assyrian Church and the Catholic Church", was prepared, proposing that the Catholic Church recognizes the validity of the Anaphora of Addai and Mari and giving the reasons for it. This extra-ordinary document was circulated among the Catholic experts accompanied by a letter of 28 May 1998, signed by the then Prefect, His Eminence Achille Cardinal Silvestrini, and Sub secretary Msgr Claudio Guerrotti.

A long and careful study was undertaken of the Anaphora of Addai and Mari, from a theological, liturgical and historical perspective by the Congregation of the Doctrine of Faith. The arguments proving the validity of the anaphora of Addai and Mari, being elaborated and examined jointly by three dicasteries of the Holy See, have received the approval of Pope John Paul II¹¹. Then the Pontifical Council for Promoting Christian Unity has published the document entitled "The Guidelines for Admission to the Eucharist between the Chaldean Church and the Assyrian Church of the East". The document was promulgated

⁹ *The Syro-Malabar Qurbana: The Order of Raza*, Trivandrum 1986; Revised version ad experimentum 1989, 44; K.A. Paul & G. Mookken(trans.), *The Liturgy of the Holy Apostles Addai and Mari Together with the Liturgies of Mar Theodorus and Mar Nestorius and the Order of Baptism*, Trichur 1967, 38.

¹⁰ *The Syro-Malabar Qurbana*, 44-45; K.A. Paul & G. Mookken (trans.), *Liturgy of the Apostles*, 39.

¹¹ *L'Osservatore Romano*, 26-10-2001, 7.

on 26 October 2001, but bears the date of its approval, 20 July 2001.

The document discussed the pastoral and ecumenical context, as well as what it calls the dogmatic question concerning the validity of Addai and Mari, a question, the document reveals, that in three letters from 1994-1997, the Vatican Congregation for the Doctrine of Faith had repeatedly insisted on further investigation. The document takes a forthright and courageous stand in favour of recognizing the validity of Addai and Mari, arguing, *inter alia*, from the apostolicity of East Syrian tradition and from Addai and Mari itself, placing its lack of institution narrative in the context of the history of the eucharistic prayer, as well as in relation to the Assyrian Eucharistic tradition concerning the institution narrative as reflected in the other two East-Syrian anaphorae, which do have the institution narrative. The promulgation of the document is an answer to the pastoral problems existing in the Chaldean Catholic Church and the Assyrian Church of the East.

4. The Entire Eucharistic Prayer as Consecratory Formula

The Eucharistic consecration cannot be limited to a particular moment or to an isolated formula. A broader vision of Eucharistic consecration can be traced in the Catechism of the Catholic Church when it refers to the anaphora: "with the Eucharistic prayer - the prayer of thanksgiving and consecration - we

come to the heart and summit of the celebration".¹² The main stream of the Vatican document has moved towards the view that the whole prayer of the anaphora of Addai and Mari is consecratory. The present document states that the words of institution are indeed present in the anaphora of Addai and Mari, not in a coherent narrative way and *ad litteram*, but rather in a dispersed eucharological way, that is, integrated in successive prayers of thanksgiving, praise and intercession¹³. The view that the prayer of the consecration is the entire core of the anaphora, not just some segment of it set apart as an isolated 'formula', is more faithful to the earlier common tradition of the undivided Church.

5. Pastoral Perspectives

The purpose of the agreement between Catholic Church and the Assyrian Church of the East is basically pastoral. The aim of the document is to ensure that the faithful of two sister Churches that spring from the same ancient apostolic tradition not be deprived of the Bread of Life through the unavailability of a minister of their own church.¹⁴ So the Catholic Church provides special regulations for situations of pastoral necessity, such as those the Assyrian Church of the East and the Chaldean Church face today. The document highlights the Code of Canons of the Eastern Churches;

If necessity requires it or genuine spiritual advantage suggests it and provided that the danger of error or

¹² *Catechism of the Catholic Church*, 1352.

¹³ *L'Osservatore Romano* 26-10-2001, 7; F. Pittappillil, *The Celebration of the Holy Mysteries*, Kottayam 2011, 231.

¹⁴ R. Taft, "Mass Without Consecration? The Historic Agreement on the Eucharist between the Catholic Church and the Assyrian Church of the East Promulgated 26 October 2001" *Worship* 77(2003) 483.

indifferentism is avoided, it is permitted for Catholic Christian faithful, for whom it is physically or morally impossible to approach a Catholic minister, to receive the sacraments of penance, the Eucharist and the anointing of the sick from non-Catholic ministers, in whose Churches these sacraments are valid. [...] Likewise Catholic ministers licitly administer the sacraments of penance, the Eucharist and anointing of the sick to Christian faithful of Eastern Churches, who do not have full communion with the Catholic Church, if they ask for them on their own and are properly disposed.¹⁵

The role of Eastern Catholics is unique in the process of the eucharistic and ecumenical communion between East and West. The Decree on Catholic Eastern Churches clearly puts the practical application of ecumenism thus;

[...] the sacraments of penance, holy Eucharist, and the anointing of the sick may be conferred on Eastern Christians who in good faith are separated from the Catholic Church, if they make the request of their own accord and properly disposed. Indeed, it is also permitted for Catholics to ask for these same sacraments from those non-Catholic ministers in whose Church are valid sacraments, whenever necessity or real

spiritual advantage suggest it and access to a Catholic priest become physically or morally impossible.¹⁶

The practical legislation of the pastoral applications of the norms is entrusted with the local ordinaries. They can decide the lenient ways of sharing in religious services, of course, with timely and effective rules and regulations. This provision of the Eastern Catholic Church Law and the Decree on Catholic Eastern Churches can be applied between the Chaldean Church and the Assyrian Church of the East. When necessity requires, the Assyrian faithful are permitted to receive Holy Communion in a Chaldean celebration of the Holy Eucharist; in the same way, Chaldean faithful for whom it is physically or morally impossible to approach a Catholic minister, are permitted to receive Holy Communion in an Assyrian celebration of the Holy Eucharist. In both cases, Assyrian and Chaldean ministers should celebrate the Eucharist according to the liturgical prescriptions and customs of their own tradition, especially regarding the use of the anaphora¹⁷.

Considering the above situation, it is allowed to receive the sacrament of Eucharist, in case of necessity, from another Church. It is in this context that the *Orientations* of 2001 are inserted. It was treated, in fact, to concede to the Christians, either Chaldeans (Catholics) or Assyrians (non-Catholics), to receive the Eucharist in a church and from a minister of a sister Church, when, on account of the circumstances related to the Diaspora, they are

¹⁵ *Code of Canons of the Eastern Churches*, 671, 2-3.

¹⁶ *Orientalium Ecclesiarum*, 27.

¹⁷ *Code of Canons of the Eastern Churches*, 674, 2.

not able to receive it from a minister of the proper community. Thus, this document opens a wide horizon at the level of the pastoral collaboration between these two Churches.

6. Ecumenism as One of the Prior Concerns of the Church

The Church has the obligation to give witness to what Christ taught and preached and the unity of his followers is a focal point (Jn 17, 21). In the beginning of the new century ecumenism became one of the prior concerns of the Catholic Church. The ecumenical dialogue between the Churches helps to achieve full communion. The relationship between the Catholic Church and various other Churches has radically changed ever since the II Vatican Council. Since then, many ecumenical dialogues, and conferences have been held between the Catholic Church and other orthodox Churches, especially with the Assyrian Church of the East.

6.1. Unity without losing Identity

All post-conciliar documents of the Magisterium concerning liturgy have a thrust for ecumenical unity without losing the identity of the Church. Unity in the Church is not the fruit of ecumenical dialogue. It is "not something which has to be achieved ecumenically"¹⁸. The unity is the work of God the Father, the Son and the Holy Spirit (LG 4). The Catholic Church is always vigilant to maintain the unity with all other Churches especially with the Churches those who have

valid sacraments. The Church of the East and the Chaldean Catholic Church are aware of the need for unity at the same time keeping their ecclesiastical identity. The document appreciates the richness and antiquity of the traditions of the Church of the East. Just as the Chaldean Catholic Church wants to have the preservation of her full communion with the Roman See, the Assyrian Church of the East wants to maintain her freedom and self-governance. The goal of the document is the fullness of unity of the Churches, without losing their identity, which can be attained gradually.

6.2. Ecumenical Efforts

The existence of the anaphorae without institution narrative or without any reference to the institution narrative like that of Addai and Mari should make a paradigm shift in the traditional Western concept of the Holy Mass. Sometime ago the Church of the East decided to print the anaphora of the Apostles in her *Taksa* with the institution narrative inserted on a page without number, and the priests indeed use this text in order to prevent all doubts on the validity of their Eucharist.¹⁹ It was an ecumenical effort from the side of the Eastern Church. In this context we can affirm that ecumenical dialogue seeks not confrontation but agreement and understanding between each other. It strives to enter into the other's point of view, to understand it insofar as possible with sympathy and agreement.

Finally the 2001 Vatican document between the Catholic Church and the Assyrian

¹⁸ W. Kasper, *That They May All Be One: The call to Unity Today*, Burns & Oates, London 2004, 51.

¹⁹ Cf. P. Hofrichter, "The Anaphora of Addai and Mari in the Church of the East – Eucharist without Institution Narrative?", *Pro Oriente Syriac Dialogue* I, Vienna 1994, 190-191.

Church is the most important decree since Vatican II for it is an important milestone in ecumenical dialogue, especially in the post Vatican II era. It is the fruit of joint ecumenical efforts between the Catholic Church and the Assyrian church of the East. The document contains many concrete ecumenical spiritual implications and expectations of both Churches. The Catholic Church recognises the Assyrian Church of the East as a true particular Church, built upon orthodox faith and apostolic succession.

7. A Critical Approach to the Document

There is much criticism against the publication of the 2001 document from various scholars. The reasons which motivated the publication of the document are of historical and non-theological nature. The consequences of this decision are very weighty for they completely overthrow the sacramental theology ratified by the Council of Trent according to which three elements are necessary for the validity of a sacrament: the matter, the form, and the intention of the priest to do what the Church intends. But in the anaphora of AM, the form (the words of consecration) is lacking. The document defends it by asserting that "the words of the institution of the Eucharist are in fact present in the anaphora of Addai and Mari, not in the

form of a coherent narration and in a literal way but in a eucological and disseminated manner, that is to say they are integrated in the prayers of thanksgiving, praise and intercession which follow".

Conclusion

In this article, we have discussed the 2001 document which is "audacious" and "the most remarkable Catholic magisterial document since Vatican II".²⁰ It is a bold and progressive step in the ecumenical dialogue between the Assyrian Church and the Catholic Church especially in the post- Vatican era. With this document many doubts and questions in relation to the anaphora of Addai and Mari are clarified. It affirms the antiquity of the anaphora of Addai and Mari and the validity of the Assyrian liturgy using the above anaphora. Since the approval of this document there is a growing thrust for the unity between these Churches. It is a clear example of the collaboration between the Churches in the realm of liturgy too. By affirming the validity of the anaphora of Addai and Mari, the Catholic Church is going back to its earlier concept of Eucharistic consecration, namely the understanding of the whole anaphora as consecratory which view is more comprehensive and integral.

□

²⁰ Taft "Mass without consecration", 483.

Church Practice of Holy Communion

Dr. John Moolan

Introduction

Beginning from Christianity, Eucharist was the very centre of Christian life, and its reception (Holy Communion) was considered as the requisite for the union with the Lord. Thirst for the Holy Communion as the spiritual nourishment and spiritual strengthening was the greatest desire of the persecuted Christians before they went for execution. Church has always prohibited the unworthy reception of the Eucharist. Different aspects of Holy Communion in the ecclesiastical life were different in different places. The scriptural types and reality of the Eucharist signify the antiquity of the Old Testament foretasting and the New Testament realisation of Eucharistic experience. The effects of the Eucharist in life open up the horizon of immortality in eternity with the resurrection of bodies, enabled by the profound unity in Christ through the consummation of the Eucharistic body and blood of Christ. The Eucharistic fruits help to enjoy heavenly bliss on earth and empower to witness courageously Christ in the world.

1. Holy Communion in the Early Church

Communion centred life was a common practice among the early Christians.¹ Deacons served Holy Communion at homes as of feeding the hungry from the left over of the celebration. Though the worthy ones frequented more often the Holy Communion, the unworthy abstained from it. The fourth century independence of the Church paved the way, though not everywhere, for the daily celebration of the Eucharist and the daily communion.

a. Communion at homes

The basis of distributing Holy Communion at homes is found with the practice of feeding the poor as the high priority in the early Church.² According to Justin the Martyr (d. 165), the priority of the president of the Palestinian community, as the protector of the poor, was the distribution of the collected alms to the orphans, widows, the sick, prisoners, and strangers in sojourn.³

¹ P.F. Bradshaw, "The Reception of Communion in Early Christians," *SL* 37.2 (2007) 164-180.

² Acts 6:1-6; 24:17; Rom 15:25-28; 1 Cor 16:1-4; 2 Cor 8:3-5; 9:1-15.

³ *1 Apology* 67.1, 6-7.

Hippolytus (d. 215) instructed people to serve suppers for the poor and to donate them food packets to take homes.⁴

The practice of satiating physical hunger might have induced Church to the practice of satiating spiritual hunger also. Hence, Justin the Martyr (d. 165) reports the Palestinian practice of sending homes the Eucharistic bread (sometimes wine also) from the Sunday Eucharistic celebration, through deacons, for those who were unable to participate in the Eucharist on Sundays.⁵ For Tertullian (d. 220), the Sunday communicants carried Eucharistic bread (and wine) to homes for their communion during weekdays.⁶ However, we do not know how wide spread was this custom of communion at homes during the first few centuries.

b. Abstaining from Communion

Even though the basic cause of abstaining from Holy Communion is not clear, the following factors might have influenced the practice.

(1) *Scrupulosity*

The unnecessary sense of fast breaking regarding Eucharistic food led people to keep aloof from Holy Communion during the period of fast. According to Tertullian (d. 220), some scrupulous people in North Africa at

the end of the second century abstained from Holy Communion afraid of breaking their period of fast.⁷

(2) *Idleness*

Laziness regarding the Sunday worship led to the non-partaking of Eucharist, due to other occupations on the day. The third century Syrian teachings of the apostles say that the lack of commitment to the Eucharist prompted people to go to theatre rather than attending worships on Sundays.⁸

(3) *Un-reachability*

Long distance to the church in countrysides, unlike in towns and cities, made the inhabitants often unable to attend the Eucharist on every Sunday.

(4) *Unworthiness*

After the independence of the Church in 313, the new converts were unaccustomed to the Christian ways and means of keeping purity in life. Hence, the sense of undeservingness to approach the Eucharist kept them away from frequent communion.

(5) *Discouragement*

The desert Fathers in the fourth century prevented monks of poor spiritual state from receiving Eucharist until they repent and become worthy for it through the forgiveness

⁴ *Apostolic Tradition*, chs.28, 30.

⁵ *1 Apology* 65.5; 67.5.

⁶ *Ad. uxor.* 2.5; *De. or.* 19; W.H.Freestone, *The Sacrament Reserved*, Alcuin Club Collections 21 (London-Oxford, 1917) 33-34.

⁷ *De. or.* 19.

⁸ *Didascalia Apostolorum* 2.59.

⁹ N.Russell, *The Lives of the Desert Fathers* (London, 1981) 100, 105.

of sins.⁹ John Chrysostom (d. 407) in his homilies discouraged faithful from unworthy reception of Holy Communion without purity.¹⁰

(6) *Un-consuming effect*

The fourth century notion of the Eucharistic healing power, even without its consumption, when zapped to the wounds and infections of pagans even, was another reason for abstaining from communion.¹¹

c. Daily Communion

Contrary to abstaining from communion, the fourth century sources like Augustine (354–430), Gregory of Nazianzus (329–389), and Ambrose (340–397) indicate the necessity of daily communion based on the Lord's teaching, "Give us our daily bread," through the Prayer "Our Father."¹² The justification is that as long as the material food is a requisite for a normal daily life, so long the spiritual food (Eucharist) also is an another requisite for a normal spiritual life. For this purpose, when there was no priesthood among monks, on Sundays a priest from outside celebrated Eucharist in monasteries, and during

week days some monks received Holy Communion from the reserved Eucharist of the previous Sunday. This they did every day after the ninth hour prayer, before they went to supper.¹³

At the end of the fourth century in Rome and Spain, some lay people also were seemingly daily communicants from the reserved Eucharistic of the Sunday celebration.¹⁴ They would even carry Eucharist on journeys for their daily Holy Communion and protection from evil forces.¹⁵ However, for Augustine the Orientals were not generally daily communicants.¹⁶

d. Daily Celebration

Daily celebration of the Eucharist on weekdays varied from place to place during the fourth century. In the West, it was limited to northern Italy and North Africa. For Ambrose in Milan, the Eucharist was celebrated at midday on most days, but on fast days the communion was given only at the end of fast just before the evening meal for not to break the fast.¹⁷ For Augustine (354–430) the daily Eucharist was seemingly a common feature in North Africa.¹⁸

⁹ In *Ep. Ad Eph. hom. 3.4*; *1 ad Cor. hom. 28.1*; *ad. Heb. hom. 17.7*; *1 ad Tim. hom. 5. 3*; *Matt. hom. 82.5-6*; R.Taft, "Home Communion in the Late Antique East," in C. V. Johnson, ed., *Ars Liturgiae: Worship, Aesthetics, and Praxis: Essays in Honour of Nathan D. Mitchell* (Chicago, 2003) 4-7.

¹¹ Augustine, *Contra Julianum* 3.162; Gregory Nazianzus, *Oratio* 8:18; Ambrose, *De exitu fratris* 1.43.

¹² Augustine, *De serm. Dom. in monte* 2.25; *Serm.* 57.7; Cassian, *Conferences* 9.21.

¹³ N. Russell, *The Lives of the Desert Fathers*, 77-78; Cassian, *Conferences* 7.30.2; 14.8.5; Id., *Regula Magistri* 21-22.

¹⁴ Jerome *Ep.* 21.26-27; 71.6.

¹⁵ Jerome, *Ep.* 125.20; Palladius, *Dialogue on the life of T. John Chrysostom*, *Ancient Christian Writers* 45 (New York, 1985) 73, 189 n.420.

¹⁶ *De Serm. Dom. in monte* 2.26.

¹⁷ In *Ps 118, serm.* 8.48; 18.28.

¹⁸ *Ep.* 54.2; Saint Augustine: *Letters* I,

Regarding the Easterners, at least in Antioch, Jerusalem and Alexandria, we have the evidence for the Eucharist on certain weekdays during the fourth century. For John Chrysostom (d.407) the days of Eucharist in Antioch were on the Lord's days (Sundays), preparation days (Fridays), Sabbath days (Saturdays), and Martyrs' days.¹⁹ Egeria in her travelogue (381-384) speaks about the Jerusalem practice of Eucharist on Sundays, Wednesdays, Fridays, and Saturdays, but outside the period of Lent the celebration was restricted to the Liturgy of the Word alone on Wednesdays and Fridays as ordered by the canon 49 of the Council of Laodicea (380).²⁰ Whereas for Socrates the historian, the days of Eucharist in Alexandria were Sundays, Wednesdays, and Fridays, restricting the Wednesday and Friday services to the liturgy of the Word alone, together with a homily.²¹ At the end of the fourth century, Basil of Caesarea suppressed the celebration of Eucharist in private houses, in accordance with the canon 58 of the Council of Laodicea (380).²²

e. Eucharistic Piety

The above mentioned Eucharistic practices such as, the weekday communion at homes, distribution of Eucharist to the absentees on Sundays, and gradual daily celebration of the Eucharist, indicate towards a Holy Communion centred Eucharistic piety among the ordinary Christians. This stressed

the necessity of feeding on Christ, rather than the theological notion of the celebration as a sacrificial offering offered to God for the remission of sins and the forgiveness of debts in order to become one with Him.

Perhaps the new converts' pagan background of worship stressing much on the consumption of the sacrificial victim, rather than the active participation in the offering, might have prompted them to such a piety of mere consumerism. As a result, the canon 3 of the Council of Saragoss (379-381) and the canon 14 of the Council of Toledo (400) prohibited taking Eucharist to homes. In order to facilitate the opportunity of participation in the offering, Pope Leo the Great (440-461) allowed more than one celebration in a church on greater festival days when the church was unable to hold a larger congregation gathered for the celebration.²³

f. Malabar Practice

The adaptations of the early St. Thomas Christians of Malabar, in the celebration of the Eucharist, manifest the indigenisation of faith expression. The preparation of the Eucharistic bread and wine and the method of receiving Holy Communion are worth mentioning in this regard.

(1) Bread and Wine

Thomas Christians used fermented (leavened) bread made of wheat for the Eucharist. Just before the preparation of gifts,

¹⁹ In *Ep. I ad Tim.*, *bom.* 5.3.

²⁰ *Itinerarium* 27.6.

²¹ *Hist. eccl.* 5.22.

²² *Ep.* 199; *Reg. brev. Tract.* 310.

²³ *Ep.* 9.5.

the fresh baked bread was brought to the preparation table (*bet'gazza*) carried on a fresh plantain or lotus leaf. In some places the fresh bread, prepared by deacon singing psalms in the upper room of the sanctuary, was packed in fresh plantain or lotus leaf and was lowered down to *bet'gazza* as if it was coming down from heaven.

The Eucharistic wine was prepared from dry grapes brought from China, Mecca, or Ormuz. There were allegations on consecrating rice cakes and palm wine in the Eucharist. Probably, the Portuguese missionaries might have misunderstood the distribution of rice bread and the tender coconut water among the devotees on feast day to the Eucharistic bread and wine. Another possibility is that they might have used rice bread and coconut milk for the Eucharist due to the shortage of wheat and grapes in Malabar without knowing any theological implications of it.²⁴

(2) Holy Communion

Communion was served in two species. Priest consecrated a big round leavened loaf and broke it to distribute among the communicants. Thomas Christians had a special custom of disposition for receiving Eucharistic bread in hands. The communicant, placing the right palm in cross form on the left palm as a footstool, crosses them on the chest while approaching to receive the

Eucharist. When they extend hands to receive it, the priest places the Eucharistic Bread in the right palm of the recipient, who after applying it on eyes kisses and consumes it devoutly,²⁵ and then moving to the right drinks from the chalice held by deacon. There were chalices, which could hold even half an *almud* (30 litres) of wine.²⁶

2. Types and Realities

Both in the Old and in the New Testaments we see ample references to the prefigurations of the Eucharist. The manifold prefigurations of the Eucharist refer to its greatness as the centre of Christian life (LG 11), and manifest the different theological and ecclesiastical dimensions of the Eucharist with eschatological outlook.

a. Old Testament

The Old Testament types of Eucharist manifest the magnanimity of the Eucharist as a holy banquet in the form of bread and wine set apart for the divine interventions of the Lord for the safe custody of Israel.

(1) Bread and wine of Melchisadech (Gen 14:18-20)

Bread and wine as the very ancient symbol of the Eucharist, we see Melchisadech, the king of Salem, the priest of God the Most High, offering them to Abraham (Gen 14:18; Heb 7). Here the designation, "The priest of God the Most High," given to Melchisadech

²⁴ J.Vellian, *Syro Malabar Aradbnakramam Nootandukaliloode* (Malayalam, Kottayam, 1967) 33.

²⁵ Theodoric, *Baptismal Homilies* 5.28, Cyril, *Mystagogic Catecheses* 5.21-22; Aphrahat, *Demonstrations* 12: *On the Pasch*, PS 1, 528; Tertullian, *De idololatria* 7; R.H.Connolly, *The Liturgical Homilies of Nursai*, Texts and Studies 8 (Cambridge, 1909)29; A.Raes, "Attouchement des sens avec l'eucharistie," *L'Orient Syrien* 3 (1958) 448-449.

²⁶ Silva Rego, Antonio da, *Historia das Missoes do Padroado Portugues do Oriente, India*, vol. 1 (Lisbon 1949) 548f.

prefigures Jesus who is the real priest forever (Heb 9:11f) and the real Son of the Most High (Lk 1:35) according to the order of Melchisadech (Ps 110:4). Therefore, the bread and wine of Melchisadech offered to Abraham is the type of the Eucharistic bread and wine of Jesus offered as His body and blood in the Last Supper.²⁷

(2) Manna from Heaven (Ex 16:4-15)

Manna was the bread of angels which came down from heaven (Ps 78:24-25) as the marvellous daily nourishment of Israelites in their desert journey towards the Promised Land. Eucharist is the real life giving bread which came down from heaven (Jn 6:31-35) as the daily nourishment of the Church in Her pilgrimage towards heaven.

(3) Water from the rock (Ex 17:1-6)

Both the water and the rock at Horeb resemble the Eucharist. For St. Paul, the real rock is Christ and the real water is the Eucharistic wine (1 Cor 10:3-4). St. Ambrose sees here Christ as the rock on the Cross, and the blood from His pierced side as the Eucharist.²⁸ However, Cyprian observes its type in the gushing forth of the spring at the end of time (Is 48:21), and finds its fulfilment in Jesus as the living water of salvation (Jn 4:13).²⁹ St. Augustine compares Moses' double blows on the rock with the two arms of the Cross. St. Peter compares it with the milk

offered to the newborn (1 Pet 2:2). Hippolytus in his treatise on baptism compares this to the milk and honey offered to the newly baptised.³⁰

(4) Bread and Water of Elias (1 Kings 19)

The angelic bread and water from the Lord strengthened Elia to travel forty days to reach Mount Horeb where he transformed himself to the Lord earnestly burning for Him. Here the bread and water are the types of the Eucharistic bread and wine that provide spiritual strength to Christians in their journey towards heaven where they will be transformed into His glory.

(5) Holy Banquet of Israel (Deut 12:4-7)

In the Jewish liturgy, the partaking of the sacred meal in the Temple was the sign of joy in acquiring the membership in the community of the people of God (Deut 12:4-7). According to Cyprian the bread and wine referred in the Jewish banquet (Prov 9:5) correspond to the Eucharistic meal at the banquet of the messianic age to come (Is 25:6; 55:1-2; 65:11-13) as the symbol of real happiness of the members of the mystical body of Christ.³¹

b. New Testament

In the New Testament, the bread and wine as the Messianic banquet is the everlasting life giving principle of the kingdom of heaven.

²⁷ Clement of Alexandria, *Strom.* 4.25; Cyprian, *Epist.* 63.4; Eusebius of Caesaria, *Dem.En.* 5.3; PG 22, 365.

²⁸ Ambrose, *De Myst.* 46; CSEL 763.

²⁹ Cyprian, *Epist.* 68.14.

³⁰ *Trad.Apos.* 23.

³¹ *Epist.* 63.5.

(1) Messianic banquet

The banquets mentioned by Jesus referred always to the messianic joy of the Eucharistic meal. The wedding guests cannot fast when the groom is with them (Mk 2:19), because the real groom is Christ himself present in the Eucharist giving real joy to His bride, the Church. The Son of man came eating and drinking (Lk 7:34), because He had to offer Himself as the Eucharistic food and drink to the people. Again His eating with publicans and sinners showed His purpose of coming not to call the just, but the sinners (Mk 2:16-17) in order to pardon their debts and forgive their sins through the Eucharistic meal. The sitting of the people from the east and west, and north and south at the table in the kingdom of heaven (Lk 13:29) indicates the eschatological character of the conversion of the pagans partaking the Eucharistic banquet. He declared the blessedness of those who eat bread in the kingdom of heaven (Lk 14:15), since the Eucharist anticipates the heaven on earth. The invitation of the poor, the crippled, the blind and the lame in the parable of the guests (Lk 4:21) shows the availability of the Eucharist (Jesus) to those who are prepared for it.

(2) Multiplication of Bread (Mt 14:17-21)

The mode of Jesus' action at this miracle indicated its relation to the Eucharist. Just as at the Last Supper, here also He *took* bread, *blessed*, and *gave* it for distribution. The special mandate to gather the remaining fragments and the following collection of twelve-basket full fragments of bread indicate the entrusting of the Eucharist to the twelve Apostles.

(3) Life giving Bread (Jn 6:35-59)

His teaching on the life giving bread, on the next day of the multiplication of bread, indicated the forth-coming institution of the Eucharist as the eternal life giving food given at the Last Supper. The limitless multiplication and the distribution of bread was the symbolic act of His unending giving of the Eucharist as His body and blood to the people until the end of the world.

(4) The Blood from the Pierced Side (Jn 19:34)

The water and blood from the pierced side of Jesus symbolised the purifying water of baptism and the life giving blood of the Eucharist as the fountain of eternal life.

(5) Emmaus Bread (Lk 24:30-31)

At Emmaus Jesus took bread and repeated the same mode of action that He did at the Last Supper. He *took* bread, *blessed*, *broke*, and *gave* it to the two disciples. This Eucharistic experience opened their eyes to recognise Him.

3. Eucharistic Effects

Eucharist nourishes Christian life that begins with baptism. It does not confer any new grace, but makes an increase in the sanctifying grace given in baptism. For this purpose, one must be in friendship with God (the state of grace). The reception of the Eucharist without proper disposition is a sacrilege (violation of holiness), which causes condemnation to oneself (1Cor 11:29-30), because just as nobody attempts to feed a dead body with food and drink, so also no one should attempt to feed the dead soul with

Eucharistic food and drink. Proper disposition of the soul in restoration of the lost grace through the sacrament of reconciliation is a requisite for the effective functioning of the Eucharist with its recipients. The Eucharist effects unity with Christ, Church, and fellow beings.³²

a. Union with Christ

Eucharist unites one completely with Christ, because "He who eats me shall live by me" (Jn 6:58). It is a moral or spiritual union with the divine nature (2 Pet 1:4), which prompts one to practice Gospel values through the bond of love with Christ. This Eucharistic communion makes Christians capable of Christ-bearers and Christ-givers in witnessing Christ to the world.³³

b. Union with the Church

The old covenant (Ex 19:5-6) united the old Israel into one nation of God through the Passover meal, whereas the new covenant (Jn 13:34; Mt 26:26-28) unites the new Israel (Church) into the one body (mystical body) of Christ through the Eucharist. Thus, Augustine says, Just as from many grains of wheat one bread is made, so also from many partakers of the Eucharistic bread (1 Cor 10:17) one body (the mystical body, the Church) is formed.³⁴ Thus, the Eucharist unites Christians into one body as the perfect members of the Church.

c. Union with Fellow Beings

The meal experience creates family atmosphere and generates social dimension in

human life. The Eucharistic meal experience at the table of altar creates family atmosphere in the Christian community uniting them in heart and mind to fraternal love. Thus the Eucharist came to be known as *agape*, the feast of love (1 Cor 11:20-22). The primary intention of Jesus' prayer for unity, "That they may all become one" (Jn 17:11), was meant for the fraternal unity effected in and through the Eucharist. That is why He instituted Eucharist immediately after the establishment of the new covenant of loving one another (Jn 13:34), and died for the gathering of the scattered children of God into one flock (Jn 11:52). Hence, the Eucharist makes Christians to love one another in union with Christ.

4. Eucharistic Fruits

Manifold fruits of the Eucharist, which help the recipients to enjoy heavenly bliss on earth and empower the witnessing of Christ in the world, are the spiritual enrichment, power of witnessing, pledge of future life, remission of sins, resistance power, spiritual nourishment, spiritual joy, perseverance in grace, growth in holiness, and resurrection from the dead as follows.

a. Spiritual Enrichment

Eucharist as the food of saints enriches spiritual life. The baptised being born as saints in baptism should be provided with Eucharist as their spiritual nourishment. Therefore, they should frequent themselves to the Eucharist in order to keep up their baptismal status of saints. The holiness obtained in baptism is to be retained throughout life by the continual

³² Council of Florence, Denz.1635-1638.

³³ J.T.O'Connor, *The Hidden Manna: Theology of the Eucharist* (San Francisco, 1988) 28.

³⁴ Augustin, *Sermon* 27.

personal encounter with Christ in the Eucharist. This Eucharistic experience inspires the recipients to live for Christ in a worthy manner without sinning (1Cor 11:27-32). Without Eucharist the baptised are helpless to lead a holy life dedicated to Christ (Col 1:27). Those who die and rise with Christ in baptism should also live for Him through the Eucharist.

b. Power of Witnessing

The Eucharistic perfect union with Christ provides energy to witness Christ to the world, because Eucharist is the life giving bread that gives eternal life (Jn 6: 46, 51-57) and enables the baptised to become one with Christ as if it is not they, but Christ lives in them (Gal 2:20). This intimate union with Christ empowers the baptised to work for Christ as if to live is Christ and to die is gain (Phil 1:21). Without Jesus the baptised are nothing (Col 1:27), but with Jesus they are everything, becoming mature enough to proclaim Gospel and to make others mature in Christ (Col 1:28).

c. Pledge to Future Life

The theme of banquet was a favourite symbol of rabbinic literature to denote the Messianic kingdom to come. Thus for them the Passover meal was not only a sign of past deliverance, but also a future pledge of redemption. Like manner, Eucharist as a sacred banquet is not only a memorial of Christ's death and resurrection which took place in past, but also a future pledge of everlasting heavenly bliss. Hence, the early Christians kept up always the inseparable unity

of death and resurrection with that of future Parousia (appearance). Hence, the Eucharist unites the participants not only with Christ's death and resurrection, but also with the future heavenly bliss until He comes again (1Cor 11:26). The Manna from heaven to Israel continued until they entered the Promised Land of milk and honey. While the Eucharist will continue until all enter the promised land of heaven to enjoy the eternal beatific vision of the Lord at the end of time. Thus, the partaking of the Eucharistic meal makes its partakers worthy for the future blissful banquet in heaven (Rev 20:9).

d. Remission of Sins

Eucharist gives the remission of sins (1Cor 11:26). As often as one eats His body and drink His blood, so often the sins are forgiven and the debts are pardoned. Therefore, Ambrose says that since we often commit sins, we should often receive Eucharist as a remedy for it.³⁵ When the venial sins make the soul weak and fragile damaging its divine image, then the Eucharist becomes the means of regaining the lost image. Thus, the Eucharist becomes the means of repairing the daily wear and tear of the soul restoring its divine image. For Gregory of Nyssa, Eucharist as an antidote of death induces immortality in the soul.³⁶ Hence, it is a useful remedy for the daily infirmities in life in order to grow towards sanctity.

e. Resistance Power

Eucharist as a spiritual vaccine provides resistance power against temptations, and as a spiritual armour protects faith against apostasy.

³⁵ *De Sacr.* 4,6,28; PL 16, 446.

³⁶ *Great Catechism* 37.

That is why the early Christian prisoners of persecution pleaded for Holy Communion before they were led to the trial against faith. Eucharist helped them to become courageous to proclaim the true faith before the prosecutors.

Eucharist is the powerful protection against concupiscence (lust for sexual urge) that started with the original sin of unlawful desires and emotions in Paradise. Eucharistic Jesus provides divine power to overcome sexual desires. Jesus as the suffering servant of the Lord (Is 53:7) has overcome death and sin through His suffering to make us worthy of His glorious resurrection. Hence, the Eucharistic as the supernatural means of control over all unlawful human passions provides supernatural power to fight against temptations.

f. Spiritual Nourishment

Eucharist as the spiritual nourishment restores the lost interest in doing charity. The unwillingness to be concerned to others takes place due to the absence of this spiritual food in the soul. Eucharist helps to establish good relations by doing charity to others.³⁷ Charity protects from committing sins, because the more attached to Christ, a person finds it the more difficult to reject Him by sinning.

g. Spiritual Joy

Eucharist provides spiritual joy in fulfilling the will of God against our own will. The increase in divine grace through the Eucharist, helps to seek first kingdom of God and His righteousness for becoming Christ's

own (Mt 6:33). The great spiritual happiness contains in possessing Christ as the foretaste of heavenly bliss on earth.

h. Perseverance in Grace

Eucharist provides the final perseverance in grace to keep up friendship with God until the last moment of life. The most powerful guarantee in this regard is the Eucharistic *Viaticum* (money for journey) or *Trupadheyam* (travel-food package) for the sick to remain with Jesus until the final face-to-face meeting with Him in heaven. For the same purpose, the intercession of Mary is sought when we pray, "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death, Amen"

i. Growth in Holiness

Eucharist is the source of growth in spiritual life. It helps to regain the original sanctity attained in baptism. In baptism, all are made holy through the free granting of the grace of God. Then onwards the further refreshing of this grace takes place in the Eucharist. Therefore, the sacrament of Eucharist is named also the Holy Communion, which reunites the recipients to the holiness they obtained earlier in baptism. Hence before the communion service in *Qurbana* the celebrant's invitation to the Eucharist saying, "The holy *Qurbana* is for the holy people", is a reminder to the congregation to preserve their original baptismal purity through the reception of the Eucharist.

John Chrysostom compares the reception of the Eucharist to the child's

³⁷ Council of Trent 1551: Denz. 1638.

suckling of milk from its mother's breasts. As the child holds the breast and fix the lips to the nipple, so let us with eagerness approach the altar, the breast of the Eucharist, and hold the lips to the nipple of spiritual cup to suckle the milk of divine grace.³⁸

j. Resurrection from the Dead

Christ promised resurrection to those who receive the Eucharist saying, "he who eats my body and drinks my blood has eternal life, and I will raise him up at the last day" (Jn 6:54). Consequently, the glorious Christ in the Eucharist will make our bodies glorious and immortal on the day of our resurrection at the end of time. Therefore, Ignatius of Antioch considers Eucharist as the medicine of immortality.³⁹

Conclusion

The Holy Eucharist as a sacrament and a sacrifice represents the body and blood of Christ under the species of bread and wine. It is the centre of Christian life, which celebrates the whole paschal mysteries of Christ, provides spiritual nourishment, gives complete union with Christ, and leads to the perfect membership in the Church.

From the beginning of Christianity, Eucharist was considered as the core of life, and the Holy Communion was considered as the requisite for the union with the Lord. It strengthened always the persecuted Christians to declare true faith at any cost in front of their persecutors. Church prohibits its unworthy reception and promotes its worthy reception as the daily nourishment of the soul.

The Old and New Testament types of Eucharist manifest the greatness of the Eucharist as a holy banquet in the form of bread and wine to be fulfilled in the Messianic banquet in heaven. The East Syrian tradition expresses the practical aspect of the Eucharist in daily life through its different dimensions.

The Eucharistic effects unite the recipient with Christ, Church, and fellow beings. The fruits of the Eucharist help the recipients to enjoy heavenly bliss on earth through the pledge of future life, remission of sins, resistance power, spiritual nourishment, spiritual joy, perseverance in grace, growth in holiness, and resurrection from the dead. Consequently, the Eucharist becomes the medicine of life to make our bodies glorious and immortal on the day of resurrection at the end of time.



³⁸ *Homily on Matthew 82.*

³⁹ *Ephesians 20.*

Liturgical Foundation of the East Syriac Theology

Dr. Pauly Maniyattu

Introduction

Eastern Churches view theology primarily as liturgical theology. In the Oriental perspective liturgy is the true locus of theology. The classic models of the theology of the Eastern Churches, especially the theology developed by the Fathers of the Church, are indeed liturgical theology. It is true that in the modern times the many of the Oriental Churches could not develop theology having a universal appeal. The East Syriac tradition, for example, could not properly foster and promote the theology developed by the Fathers. The reason for this could be that in the modern times theologizing was not based on the proper ecclesial traditions. Many theologians representing the East Syriac tradition did not insist on the Syriac theological methods and approaches. Liturgy has not been an important criterion in their theologizing. We have numerous examples of theological dissertations based on East Syriac tradition, however, most of them are limited to Scripture and the Fathers. Liturgical celebration is not viewed as an inevitable source of theology. Therefore, we may limit our study of liturgical

theology to the theology of the Fathers and to the classic works of Eastern spiritual writers. However, we shall examine the possibility of theologizing today on the basis of the East Syriac liturgy. In the first part of this paper we may see the principles concerning liturgical theology and then some examples of the liturgical theology of the Syriac Fathers. In the second part we may try to see some models of liturgical theology based on the East Syriac liturgy.

1. Meaning of Liturgical Theology

Dwight W. Vogel in his edited work on the "Primary Sources of Liturgical Theology" presents the views of some eminent liturgiologists who believe in a close relation between liturgy and theology. Vogel mentions the position of the theologians who think that "since the liturgy is a theological act, the celebration of the liturgy is itself liturgical theology."¹ According to Aidan Kavanagh, the theology born in the liturgical act is the theology in the first instance, the *theologia prima*, as known in the tradition.² There are different views regarding the relation between liturgy

¹ D.W. Vogel, ed., *Primary Sources of Liturgical Theology, A Reader*, Collegeville, Minnesota, 2000, 7.

² Aidan Kavanagh, *On Liturgical Theology*, New York 1984, 74-75.

and theology. Robert Taft observes that there is such an intimate relation between liturgy and theology that they are one and the same: "Liturgy, therefore, is theology. It is not history or cultural anthropology or archeology or literary criticism or esthetics or philology or pastoral care...Like every other respectable branch of theology, it of course uses these and various other disciplines and methodologies for what I take to be the first and self-justifying end of all study: *understanding*."³ D.W. Fagerberg presents the liturgical theology as the work of the Church: "Therefore, liturgical theology is defined in a fundamental sense as the ekklesia's corporate search for meaning after it has been accosted by the word of God. The ekklesia preserves its theology in the community's ritual structures. The structure does not merely provide data for theological meaning, it is itself a theological effort."⁴

Liturgical theology may also be known as doxological theology. According to Kevin W. Irwin, "the very nature of theology ought to be oriented to praise and the acknowledgement of God in prayer and reflection."⁵ According to Vogel, "in doxological theology, on the one hand, the entire theological enterprise is understood to be generated by and reflective of liturgy."⁶

2. East Syriac Liturgical Theology

East Syriac theology is essentially liturgical theology. This fact becomes evident from the analysis of the various theological branches in the East Syriac tradition. Ecclesiology is a good example for the liturgical theology.

2.1. East Syriac Ecclesiology

The ecclesiology of the East Syriac Church found in the ancient Syriac writings and the writings of the East Syriac Fathers reflect the ecclesiology found in the liturgical prayers of this tradition. Often Church is understood in these writings in necessary connection with the liturgical celebration. We may examine some of the ancient East Syriac writings and the writings of the Syriac Fathers to see how far their theological writings are liturgical theology. We shall see the theological works of Aphrahat, Ephrem, Narsai of Nisibis, and Gabriel Qatraya as the model authors for the liturgical theology. We may also examine the writings of Theodore of Mopsuestia, who had been a great source of inspiration for the East Syriac theology.

The Holy Qurbana and the prayers of the Liturgy of Hours reveal the basis of the Syriac ecclesiology. In the East Syriac Qurbana we find numerous expressions related to the understanding of Church. The prayer before

³ Robert Taft, "Liturgy as Theology", *Worship* 56:2 (March 1982) 115.

⁴ D.W. Fagerberg, *What is Liturgical Theology: A Study in Methodology*, Collegeville, Minnesota, 1992, 192.

⁵ Kevin W. Irwin, "Liturgical Theology", *The New Dictionary of Sacramental Worship*, ed., Peter Fink, Collegeville, Minnesota, 1990, 725.

⁶ Vogel, *Primary Sources of Liturgical Theology*, 12.

Onitha d'Qanke depicts the Church as the people of God.⁷ The concept of Church as the people of God is considered a rediscovery of the Vatican II.⁸ However, this has been the strong conviction of the Churches of the East Syrian tradition, found expression in the liturgical prayer. Church is understood as the pilgrim Church on her way to the heavenly city. Church is the assembly gathered for the Eucharistic celebration. The prayer before Lakhu Mara on Sundays and feast days points to the worship of the liturgical assembly: "...and thank you and praise you unceasingly in your Church crowned like a spouse and full of every help and blessing, ..." The eschatological glory of the Church is already attributed to the 'ecclesia orans'. Church is already redeemed by the great passion of Christ. Thus Church is the community of the believers who are redeemed by Christ. In the kushapa before the fourth g'hanta the Church is presented as the communion of the living and dead members. The hierarchy is specially mentioned because it is the instrumental cause of the communion.¹⁰

The East Syriac liturgical tradition views Church as a mother. The faithful pray for the Church their mother. The Liturgy of the Hours has various instances of speaking about

the Church as a mother: "Confirm O Lord, her [Church] life in your mercy and guard her children in your grace".¹¹ "Look with compassion and have mercy, O our Saviour, and raise up your Church and guard her children through the prayer of all your saints".¹² As a mother teaches her children, the Church teaches her children heavenly truths; the truths about the Father, Son and the Holy Spirit which she herself has studied from the apostles.¹³

In the liturgical prayers, the Church is presented as a haven or harbour of peace: "A harbour of peace, O Christ, you have established on earth for your praisers on the type of your celestial settlement and while sitting at the right of your heavenly Father, you have permeated your Church, O king of glory, with the quality and beauty of your cross... we beseech you a mighty wall to her and keep for her enduring peace".¹⁴ "Our Lord made a harbour of peace and a haven of expiation for those who are tormented".¹⁵ Here, the Church is seen as the harbour of peace. Peace is the eschatological gift of the risen Lord to his Church, achieved through his atoning death and resurrection. Christ has established the Church here on earth as a haven of peace and it is modeled on his heavenly habitation.¹⁶ In other words, though the

⁷ *Syro-Malabar Qurbana: The Order of Raza*, Trivandrum 1989, 8 (=The Order of Raza).

⁸ *Lumen Gentium* 13, 17, 18 etc.

⁹ *The Order of Raza*, 11.

¹⁰ *The Order of Raza*, 43.

¹¹ P. Bedjan, *Breviarium*, vol. III, 391.

¹² P. Bedjan, *Breviarium*, vol. III, 421.

¹³ P. Bedjan, *Breviarium*, vol. III, 57.

¹⁴ P. Bedjan, *Breviarium*, vol. III, 395.

¹⁵ P. Bedjan, *Breviarium*, vol. III, 403.

¹⁶ P. Bedjan, *Breviarium*, vol. III, 395.

Church is established on earth, its foundation, fashion and final destination etc. are heavenly.¹⁷

The *Liber Graduum*, an ancient Syriac work consisting of thirty homilies on the advanced stages of growth in the spiritual life, written probably in the late fourth century by an anonymous member of the Persian Church, speaks of two Churches, a hidden and a visible Church, the former being the heavenly Church and the latter being the Church on earth. *Liber Graduum* 12 and some part of *Liber Graduum* 28 speak about the significance of the visible Church and the visible liturgy. Within the visible Church there are hidden temples and hidden altars. The author emphasises the role of the body as the hidden temple,¹⁸ and the heart as the hidden altar. The expressions 'visible temple' and 'visible altar' do not refer exclusively to the liturgical activity of the Church because the main concern of *Liber Graduum* seems to be an ascetical process¹⁹ enabling one to attain the heavenly Church. But from the expression 'visible altar' it is clear that the liturgical ministry is considered as the culmination of the ascetical process in the Church.

The author of *Liber Graduum* sees the heavenly Church as the source of the earthly

Church. "As for that Church in heaven, from it all that is fair takes its beginning; from it light dawns on us in all directions; in its likeness the Church on earth has come to exist, with its priests and altar, and according to the pattern of its ministry the body ministers outwardly and the heart acts as priest inwardly, and those who devote themselves to this visible Church become like to it [i.e. the heavenly Church] and follow it."²⁰ There are three levels of ministry in the Church: that which is visible and public, that which is hidden or secret in the heart, and that which is above or heavenly. The visible and public ministry is the image of the heavenly.²¹

Syriac Didascalia, a third century Church Order, shows Church as the new mountain of God, chosen by God. The Church is seen as the highest of the mountains prophesied by Isaiah: "In the last days the mountain of the house of the Lord, the God of Jacob, is established on the top of the mountains, and higher than the hills, and all nations shall wait for it" (Is 2.2).²² Thus the Church is seen as the New Israel, the continuation and culmination of the Old Israel. The same view is emphatically expressed by Aphrahat.

After Israel was rejected by God, the prophecy is fulfilled in the Church. The new

¹⁷ S. Rose, *Mystery and Communion*, 335-336.

¹⁸ "Let us pray also with our body as well as our heart, just as Jesus blessed and prayed in both body and spirit; the apostles and prophets also prayed thus." *Liber Graduum* 12. 1 (PS III, 285. 8-10). ET: Murray, *Symbols*, 264.

¹⁹ The revelation of the heavenly Church and its altar is given to one when one attains great humility and reverence for all men. Here the reference is to the ascetical process as the way to the heavenly Church. Cf. *Liber Graduum*, 12. 2 (PS III, 289. 5-14). Cf. also Guillaumont, "Liber Graduum", 754; Kowalski, *Perfezione e giustizia*, 215.

²⁰ *Liber Graduum* 12. 2 (PS III, 291. 13-21). ET: Murray, *Symbols*, 265.

²¹ Cf. Murray, *Symbols*, 263.

²² Cf. Syriac Didascalia, 210. Didas. also cites Is 2.3 and Jer 17.12.

temple and sanctuary built by Christ takes the place of the mountain of Lord.²³ While referring to the exhortation to eat the paschal lamb of sacrifice in one house and not in many houses, Aphrahat says that one house is the Church of God. This notion of the one house may be influenced by the liturgical practice of celebrating the Eucharist in one church for the whole local community. Aphrahat interprets this eating the lamb in haste, in fear and trembling, while standing, as signifying the Church hastening to eat life from the spiritual gift received.²⁴ In *Demonstrations XXII* Aphrahat speaks of eschatological waiting as the distinguishing mark of the members of the Church here and now.

They abide in the world as aliens, sons of a far land; and look forward to be sent out of this world and to come to the city, the place of the righteous. They afflict themselves in the place of their sojourning; and they are not entangled or occupied in the house of their exile. Ever day by day their faces are set upwards, to go to the repose of their fathers. As prisoners are they in this world, and as hostages of the king are they kept. To the end they have no rest in this world, nor is (their) hope in it, that it will continue for ever.²⁵

St. Ephrem's theology of the Church was constructed on the platform of the liturgy

of the Church. Though he is not giving a direct commentary of the liturgy we can find liturgy as the foundation for his vision of the Church. In Ephrem's vision there is a continuity between the Church on earth and the Church in heaven.

There are explicit references to the Church in Ephrem's treatment of Paradise. He compares Paradise with the Church:

God planted the fair Garden,
He built the pure Church;...
In the Church He implanted
the Word... (*HParad* 6.7)²⁶

The assembly of saints
bears resemblance to Paradise:
in it each day is plucked
the fruit of Him who gives life to all;
in it, my brethren, is trodden
the cluster of grapes to be the Medicine
of Life. (*HParad* 6.8)

The Creator saw the Church
and was pleased;
He resided in that Paradise
Which she had planted for His honour,
just as He had planted the Garden for
her delight. (*HParad* 6.10)

The Church in Ephrem's vision is the Eucharistic assembly. Paradise is the primordial Church, which is the type of the space-time Church and the eschatological Church.

²³ The relation between the mountain of Lord of OT and the temple of Christ in the Church is not so clear in Aphrahat. The NT speaks of the relation of the OT mountain of Lord to Christ and his Church: "Then I looked, and lo, on Mount Zion stood the Lamb, and with him a hundred and forty four thousand who had his name and his Father's name written on their foreheads." Rev 14. 1.

²⁴ *Demonstrations*, XII. 9 (PS I, 528).

²⁵ *Demonstrations*, XXII. 9 (PS I, 1009-1012). ET: GWYNN, "Demonstrations of Aphrahat", 405.

²⁶ *HParad* = Ephrem the Syrian, *Hymns on Paradise*, S. Brock, Intr. & ET, New York 1990.

Ephrem does not make a strict distinction between the primordial Church, the present Church, and the eschatological Church. Paradise, the primordial Church, bears the features both of the Church in space-time and of the eschatological Church. Nevertheless, the space-time Church too is not a reality totally separate from the primordial and eschatological Churches. The cosmic mountain symbolism of Paradise also agrees with the relation to Church.

The Church is in fact the image of the Kingdom of heaven (*SFid* 6.325-326). The temple of the Church has a privileged position in the cosmos while it transcends the limitations of space and linear time. In the Eucharist there is a celebration of the temporal or mortal ones and of the eternal ones.²⁷

Theodore of Mopsuestia (+428) finds the Church as the assembly which praises God publicly for all the graces received from God. In his commentary on the Eucharist Theodore exhorts the neophytes to remain in the Church for the sake of the thanksgiving: "And you remain (in the Church), so that you may also offer thanksgiving and praise with every one, according to the regulations of the Church, because it behoves all those who received the

spiritual food to offer thanksgiving to God publicly for this great gift."²⁸ Theodore speaks of the members of the Church as the covenantal people. The believers are people called to a new covenant.²⁹

Narsai, to whom was attributed the authorship of Homily XVII on the Mysteries, speaks of liturgical celebration as the work of the Church. Even the minute gestures in Liturgy are viewed as the work of the Church. Some examples may be cited from the commentary of Narsai: "Mystically the Church depicts the glorious Mysteries";³⁰ "The Church shews mystically in her Mysteries only that which has come to pass";³¹ "The Church performs her Mysteries in secret away from those that are without. By her expulsion (of these) Holy Church depicts typically those that go forth into that darkness which is in Gehenna."³² "So the Church scans her congregations at the time of the Mysteries, and every one that is not adorned with clean garments she casts forth without."³³ Church is the offerer herself. Being the body of Christ she is in a position to make the offering. "The Church offers the adorable Mysteries."³⁴ The mysteries belong to the Church and therefore she makes the offerings of the mysteries.³⁵

²⁷ The expression heavenly ones and earthly ones helps to explain the possible relation that can exist between space-time and heavenly realities. Cf. *SFid* 2.104; *HAzy* 15.26.

²⁸ Theodore, "Commentary on Eucharist", in G. Vavanikunnel, ed., *Homilies and Interpretations on the Holy Qurbana*, Changanacherry 1977, 44.

²⁹ Theodore, "Commentary on Eucharist", 11.

³⁰ Narsai, *Liturgical Homilies of Narsai*, R.H. Connolly, trans., TSt 8, Cambridge 1909, p.1.

³¹ Narsai, *Liturgical Homilies*, p.2.

³² Narsai, *Liturgical Homilies*, p.3.

³³ Narsai, *Liturgical Homilies*, p.3.

³⁴ Narsai, *Liturgical Homilies*, p.18.

³⁵ Narsai, *Liturgical Homilies*, p.21.

Another important ecclesial theme found in Narsai is that of the motherhood of the Church. The believers are called the "children of the Church".³⁶ Church, the Mother, nourishes her children through the Eucharist: "With the Body and Blood the Church keeps alive the sons of her womb".³⁷ The picture of the Church provided by the liturgy remains authentic in the East Syrian tradition. Some of the characteristics emphasized by Narsai seem to be very relevant even for the Church today.

Gabriel Qatraya presents the liturgical assembly as the Church. Thus the famous axiom about the Church "Eucharist makes the Church" is a truth in Qatraya's theology of the Eucharist. Often he makes reference to the liturgical assembly as the Church. The following citations from his commentary refer to the liturgical assembly as the Church: "...a symbol which (the Church) depicts (indicating) that when the soul of Jesus separated from his body and entered Paradise..."³⁸ "At this moment the Church depicts a type by which she portrays the crucifixion of Jesus ...(the Church) hints that in the same way the souls of sinners have been held back and prohibited from entering that holy place of Paradise

....Salvation in the baptism that Jesus has handed down to his Church..."³⁹ "From this point onwards the Church depicts a type of the burial of Christ by the setting out of the bread and wine".⁴⁰ "...in the consecration of the Mysteries the holy Church depicts the type of that moment when our Lord handed down this Mystery to his disciples..."⁴¹ "Up to here the Church depicts, through her types, the Mystery/symbol of the death and burial of Christ."⁴² Gabriel Qatraya views Church primarily as the liturgical assembly commemorating the paschal mystery of Christ. However, this assembly is intrinsically related to Christ, the head of the Church: "...and we are all joined to the Head of the Church".⁴³

Following the interpretation of Narsai, Gabriel also speaks of the Church as a mother: "...Thus we also pray for the remainder of the faithful, who are to the Church like sons and daughters, in order to show that the fullness of spiritual love is preserved in the Church."⁴⁴

2.2. East Syriac Christology

The Churches of the East Syriac tradition had to suffer a lot in order to protect its Christological unique position. It is mainly

³⁶ Narsai, *Liturgical Homilies*, p.21

³⁷ Narsai, *Liturgical Homilies*, p.52.

³⁸ Sebastian Brock, "Gabriel of Qatar's Commentary on the Liturgy", *Hugoye: Journal of Syriac Studies*, Internet Edition, Vol. 6, No. 2 (July 2003) 41.1 Gabriel Qatraya, "Interpretation of the Offices", ET in Jean Mathew, *Structure and Theology of East Syriac Qurbânâ According to Gabriel Qatraya: A Liturgical and Theological Analysis of Gabriel Qatraya's Commentary on the Office of the Mysteries* (Kottayam, 2012) 22/42.

³⁹ Brock, "Gabriel of Qatar's Commentary on the Liturgy", 41.2.

⁴⁰ Brock, "Gabriel of Qatar's Commentary on the Liturgy", 43.

⁴¹ Brock, "Gabriel of Qatar's Commentary on the Liturgy", 46.

⁴² Brock, "Gabriel of Qatar's Commentary on the Liturgy", 56.

⁴³ Brock, "Gabriel of Qatar's Commentary on the Liturgy", 86.

⁴⁴ Brock, "Gabriel of Qatar's Commentary on the Liturgy", 54.

through the liturgical prayers that the East Syriac tradition maintained its Christology.⁴⁵ This fact made other ecclesial traditions doubt the orthodoxy of the East Syriac liturgical prayers.

The East Syriac Qurbana is the celebration of faith centered on the paschal mystery of Christ. 'Uhdana (anamnesis) of the paschal mystery of Christ is the central concern of the liturgy. The liturgical texts and the commentaries explain the mysteries commemorated: the mysteries of the passion, death and resurrection of our Lord. "...rejoicing and glorifying, commemorating and celebrating this great awesome, holy, vivifying and divine mystery of the passion, the death, burial and resurrection of our Lord and Saviour Jesus Christ."⁴⁶ According to Theodore, we celebrate the death of our Lord through the awe-inspiring service of the mysteries.⁴⁷ In Theodore's vision the commemoration of the death of Christ⁴⁸ and the communion of his body and blood constitute the core of the Eucharist as

instructed by Christ. Narsai points to the commemoration of the passion and death of the Lord when he speaks of the celebration of the mysteries.⁴⁹ The Church commemorates the Lord's death and resurrection by the mysteries⁵⁰

Within a celebration of the East Syriac Eucharist we may see consecutive repetitions of the memorial of the paschal mystery. The whole liturgy of the Word may be seen as commemorating the entire mystery of the passion, death and resurrection. The preparation for the Qudaša (anaphora) has a full commemoration of the paschal mystery. According to the commentators, the preparation of the mysteries on the beth gazzas and their transfer to the altar along with the onitha d' raze, placing on the altar and covering with veil (šošapa) and finally removing the veil, symbolize the passion, death and resurrection.⁵¹ Then the Quddaša (anaphora) has a full commemoration of the paschal mystery. Thus epiclesis, the culmination of the Quddaša commemorates the resurrection.⁵² Again the

⁴⁵ On the East Syriac Christology see G. Thumpanirappel, *Christ in the East Syriac Tradition*, Satna 2003.

⁴⁶ Fourth G'hanta, AM (*Raṣṣa*, 44). Cf. the third g'hanta of AT (J. Vadakkal, *The East Syrian Anaphora of Mar Theodore of Mopsuestia*, OIRSI, Kottayam 1989, 87); the fourth g'hanta of AN (S. Naduthadam, *L'anaphore de Mar Nestorius*: Edition critique et étude, UDD, Institut Catholique de Paris, Paris 1992, 250).

⁴⁷ Theodore, *Eucharist*, 103.

⁴⁸ Even though Theodore speaks in this context only of the commemoration of the death, it is to be presumed that he means also the resurrection linked to the death. It is evident when he elsewhere says that according to the teaching of the Lord the remembrance of the death and the resurrection has been completed. Cf. Theodore, *Eucharist*, 107.

⁴⁹ Cf. Narsai, *Liturgical Homilies*, 1,2,8,9,10.

⁵⁰ Narsai, *Liturgical Homilies*, 2.

⁵¹ Maniyattu, *Heaven on Earth*, 232-238. When the preparation of the mysteries is seen as the commemoration of the passion and death, there is no difficulty in understanding the expressions like body and blood occurring during the preparation. *Raṣṣa*, 23-24. For many persons such a proleptic language is meaningless. However, in the commemoration of the mystery of passion and death the bread and wine symbolize the body and blood and such a way they may be called body and blood.

rite of fraction and consignation repeats the commemoration of the passion, death and resurrection.⁵³ Once again the whole paschal mystery is commemorated.

Eucharist is at the same time participation in the eschatological dimension of the mystery of Christ. According to E. Beck, the Eucharist in the East Syriac tradition, is nothing less than the entire eschatological mystery of Christ taking place here and now in history.⁵⁴

There are various prayers in the Qurbana exposing the East Syriac Christology. In the hymn *Lakhu Mara* Christ is presented as the sovereign Lord, the Lord of the universe and heaven. He is the quickener of bodies and the saviour of our souls. The hymn summarizes the salvific works of Christ and glorifies him as the Resuscitator.⁵⁵ Many of the prayers of the East Syriac Qurbana end with the expression 'Lord of all', thus praising Christ as the Lord of the universe and heaven.

The whole anaphora is permeated by christological affirmations.⁵⁶ The prayers in the anaphora

present Christ as a real man and real God, acting properly through the two concrete *Qnome*. The first part of the third *G'hanta* prayer of the Syro-Malabar Qurbana focuses on the ontological Christology with references to the New Testament and the early Councils. It

begins with a descending Christology, a Christology from above. The Word, the hidden offspring from the bosom of the Father (Jn 1.8) and his image (Col 1.15, Heb 1.3), emptied himself and became a servant (Phil 2.6-8). This is the *kenosis* Christology and the two-stage Christology speaking of the one divine person in the two stages of his existence as God and man (Rom 1.3ff). Against the tendencies of Apollinarism and Monophysitism, the full humanity of Christ is clearly presented on the basis of Chalcedonian teaching of Christ as "truly God and truly man composed of rational soul and body".⁵⁷ The prayer reads: "...with a rational and intelligent and immortal soul and with a mortal body." The mystery of incarnation is always presented as Christ putting on the body. According to the Syriac Fathers like Aphrahat and Ephrem, the whole dispensation of salvation has its source in the human body of Christ.

The second part of the third *G'hanta* contains functional Christology with references to the great salvific actions of Christ: "You put on our humanity in order to vivify it by your divinity and have exalted our low state, raised us who are fallen, vivified our mortality, forgiven our debts, justified our sinfulness, enlightened our knowledge..." Christ is presented as the unique mediator in the divinization of man. The humanization of Christ was to give life and give it more

⁵² Maniyattu, *Heaven on Earth*, 246-254.

⁵³ Theodore, *Eucharist*, 105; *HomMyst* 23; Gabriel Qatraya, "Interpretation", 99.

⁵⁴ E. Beck, "Die Eucharistie bei Ephräm", *OC* 38 (1954) 54.

⁵⁵ J. Chittilappilly, *Madabbranuta: The Divine Dispensation of Our Lord in the Holy Qurbana of the East Syrian Tradition*, Kottayam 1999, 107.

⁵⁶ On the Christological significance of the prayers in the Qurbana see John Thoppil, "Christology in the East Syriac Tradition", in P. Maniyattu, ed., *East Syriac Theology: An Introduction*, Satna, 2007.

⁵⁷ ND 614.

abundantly (Jn 10.10). The typical eastern theme of deification (*theosis*) is presented in the patristic line of thinking: 'God became man so that He may make us Divine' or 'the humanization of God is for the divinization of man.'

The Lordship and divinity of Christ are affirmed directly or indirectly in the whole anaphora. The opening verse of the *G'hanta* refers to Christ as "God the Word" and the concluding part expresses his divinity with the words "our Lord and our God".⁵⁸ Thus the liturgical texts clearly bring out the eastern christological thinking that the divine and human natures are united in the one person of Jesus Christ. The Christology presented by the prayers of the Eucharistic liturgy is basically soteriological. The person of Christ is understood in relation to his actions of saving humanity. Aphrahat sees Eucharist as the antitype of the paschal sacrifice of the Jews.

The paschal sacrifice of Israel finds fulfilment in Christ's sacrifice.⁵⁹ "Our Lord arose after he had made the paschal sacrifice and had given his body to be eaten and his blood to be drunk."⁶⁰

According to Ephrem, Christ selected the liturgical space-time as a means of salvation.⁶¹ In the *Hymns on Crucifixion* there are clear allusions to the fact that Christ is the new space-time of the eucharistic celebration. Christ is considered as the altar and the lamb; the offering and the offerer (*HCruc* 3.10).⁶² Christ is called the true altar, *madbha qusta*. He is the Lamb from the heavenly space (*HAzy* 2.5).⁶³ Christ is our Pasch (*HAzy* 4.26).

2.3. East Syriac Pneumatology

East Syriac Pneumatology⁶⁴ has the liturgical celebration as its foundation. The very title of *Ruha d'Qudša* found throughout the liturgy, reveals a lot about the East Syriac

⁵⁸ Sebastian Athappilly gives a detailed scholarly analysis. See his articles "Christological Faith Expressions in the Syro-Malabar Qurbana," *Christian Orient* XIV/2 (1993) 76-90; "Theological Dimensions of the Anaphora of Addai and Mari", in B. Puthur, ed., *Studies on the Anaphora of Addai and Mari*, Kochi 2004, 102-131.

⁵⁹ See *Dem.*, XII. 5 (PS I, 516). Commenting on the expression "there he gave the mystery in the bread of life" (*Dem.* II. 12), Beck observes that this points to the 'fulfilment of the type'. BECK, "Symbolum-Mysterium", 26.

⁶⁰ *Dem.*, XII. 6 (PS I, 517). ET: Neusner, *Aphrahat and Judaism*, 35.

⁶¹ Ephrem accents the materiality of the means of salvation. Cf. *Hd laer* 42.2-7. Commenting on these verses Murray says: "In the following stanzas Ephrem explains further how Christ has ordained that the means of salvation should be boldly and material..." Murray, *Symbols*, 75. "Le temps du Christ c'est le temps du salut." Yousif, "Histoire et Temps", 13.

⁶² Cf. Beck, "Eucharistie bei Ephräm", 42.

⁶³ The word *rauma* is used in the sense of heaven. It is an allusion that even in other cases the term *rawma* used simply to mean high place, some sort of a transcendental space or heavenly space is meant. See the discussion on the term *rauma* in the introductory section. *HAzy* 3.8 views Christ as the lamb that gives life, enabling one to transcend death and time. Cf. *HAzy* 4.2. Thus Christ, the *emra d-rauma* and the *emra d-hayye*, is the dispenser of the new space of heaven and the new time of eternity. Cf. also *HAzy* 3.11,14,19.

⁶⁴ For detailed studies on the East Syriac pneumatology see Emmanuel Kaniyampampil, *The Spirit of Life: A Study of the Holy Spirit in the Early Syriac Tradition*, OIRSI, Kottayam 2003; S.P.Brock, *Holy Spirit in the Syrian Baptismal Tradition*, Jacob Vellian (ed.) The Syrian Churches Series Vol.9, 1998; J. Chalassery, *Role of Holy Spirit in Christian Initiation*, Rome 1995.

Pneumatology. The third person of Trinity is the Spirit of Holiness or the Spirit of Sanctification. Sanctification is thus the principal task of the Spirit. The Holy Spirit is the efficient cause of *sawtaputha* (communion). Syriac language makes use of the same word *sawtaputha* to mean the communion in the Trinity, in the Eucharist, in the marriage bond and in the conjugal union. In all these it is the Holy Spirit who works out the communion.

St. Ephrem's poetic presentation about the Holy Spirit in the Eucharist is of unique significance in the Christian theology. While speaking about the presence of the Spirit in the Eucharist in *Ecclesia de Eucharistia* Pope John Paul II depends on Ephrem's Hymn on Faith.

"In your Bread is hidden the Spirit who is not consumed,
in your Wine there dwells the Fire that is not drunk:
the Spirit is in your Bread,
the Fire in your Wine
a manifold wonder, that our lips have received." (*Hymn on Faith* 10).

Narsai talks at length on the work of Holy Spirit in the Eucharistic celebration. It is through the work of the Holy Spirit that the bread and wine are made the body and blood of Christ. "Body and Blood do I make the bread and wine through the brooding and operation of the Holy Spirit."⁶⁵ "The Spirit comes down at the request of the priest, be he never so great a sinner, and celebrates the Mysteries by the mediation of the priest whom

He has consecrated. It is not the priest's virtue that celebrates the adorable Mysteries; but the Holy Spirit celebrates by His brooding. The Spirit broods, not because of the worthiness of the priest, but because of the Mysteries which are set upon the altar. As soon as the bread and wine are set upon the altar they shew forth a symbol of the death of the Son, also of His resurrection; wherefore that Spirit which raised Him from the dead comes down now and celebrates the Mysteries of the resurrection of His Body. Thus does the Holy Spirit celebrate by the hands of the priest.... The priest consecrates the bosom of the waters of baptism; and the Spirit bestows the adoption of sons on those that are baptized."⁶⁶

Narsai views liturgy mainly as the work of the Spirit. The Holy Spirit does the work of sanctification in the liturgy. He does it through the mediation of the liturgical persons like priest, and liturgical objects like bread, wine and oil.

The author of *Liber Graduum* says that it is the indwelling of the Holy Spirit that makes the Church a true temple and a true altar: "It is the Church in truth, the blessed mother which brings up all children, and the body and heart in which our Lord dwells; and because of the Spirit which abides in it, it is in truth a temple and altar, because our Lord dwells there. As it is written, '*your bodies are temples of the Lord and Christ dwells in your inward man.*'"⁶⁷

2.4. East Syriac Mariology

East Syriac liturgy with its classical expression *Christotokos* (*Emma damshiba*) to

⁶⁵ Narsai, *Liturgical Homilies*, 17.

⁶⁶ Narsai, *Liturgical Homilies*, 21.

⁶⁷ *Liber Graduum*, 12. 2 (PS III; 291. 6-13). ET: Murray, *Symbols*, 265. Cf. 1 Cor 6:19.

speak about Mary, has developed a distinct Mariology. In the prayers of the Church of the East, the expression 'the mother of Jesus Christ, God and Saviour' is strongly emphasized. Mary is honoured as the Mother of Christ. She is important because of her participation in the mystery of Christ. In the Eucharistic celebration Mary is commemorated along with the mystery of Christ.

Mary has a twofold relationship to the Church. She is in the Church, the first of the redeemed; but also, since the Church is Christ's body, Mary, the mother of Christ's personal body, is mystically mother of all Christ's members in the mystical Body. Thus Mary and the Church are interwoven as types.⁶⁸

The Syriac Fathers also develop a parallelism between Mary, the mother of Christ and Baptism, the mother of Christians. Jacob of Serugh exclaims thus: "Mary gave a

body for the Word to become incarnate while Baptism gives the Spirit for men to be renewed... Through Mary the Divine becomes human through Baptism the human becomes divine".⁶⁹ Both Mary and Baptism fill the role of the New Eve: Mary gives birth to Christ, Baptism gives birth to Christians. The sanctification that Mary receives through the presence of Christ in her womb is analogous to the presence of the 'fire' of the Holy Spirit in both the baptismal water and in the Eucharistic elements.

The East Syriac Mariology is properly presented in the Liturgy of Hours.⁷⁰ Wednesdays are set apart as days for the commemoration of Mary. Mary is commemorated and honoured as the Mother of Christ, the one who consented to the will of the Father in the plan of salvation. Mary is the mother of the Church. The liturgy of hours consists of many theologically rich poems on Mary by Ephrem.

□

⁶⁸ R. Murray, *Symbols*, 144. See also, R. Murray, "Mary, the Second Eve in the Early Syriac Fathers", *Eastern Churches Review* 3 (1970) 372-384. For a consideration of patristic texts on this theme, cf. T. Halton (ed.), *The Church: Message of the Fathers of the Church*, vol. 4, Michael Glazier, Wilmington 1985, 223-226; H. De Lubac, *The Motherhood of the Church*, Ignatius, San Francisco 1982; G. A. Maloney, *Mary the Womb of God*, New Jersey 1979, 140-155; R. Cantalamessa, *Mary, Mirror of the Church*, Minnesota 1992. S. Rose, *Mystery and Communion*, 307-319.

⁶⁹ P. Bedjan, *Breviarium*, vol. I, 204; see also S. Brock, "The Holy Spirit and Mary", in *The Syrian Church Series*, IX, SEERI, 1979, 131.

⁷⁰ Mathew Mullassery, "Mary, the Blessed Virgin Mother, in the East Syriac Liturgy of Hours", *Ephrem's Theological Journal*, 8 (2004), 151-167.

Book Review

John Moolan, *Sacraments of Initiation: Syro-Malabar Church, Oriental Institute of Religious Studies India (OIRSI), Kottayam, 2013, pp.328, ISBN 978-93-82762-01-0,*

The Catechism of the Catholic Church makes a theological division of the seven sacraments into three groups. Sacraments of Baptism, Confirmation and Eucharist make the first group and they are called Sacraments of Initiation. Sacraments of Reconciliation and Anointing of the sick are included in the second group and they are known as Sacraments of Healing. The third group is known as Sacraments of Service and it consists of Sacraments of Holy Order and Marriage. Prof. Dr. John Moolan in his present work deals with the Sacraments of Initiation in detail. The author didactically presents the theme in a comprehensive way as to make the readers have a clear notion of the subject. The fact that the book deals with the subject with a special emphasize on the Syro-Malabar Tradition adds to the importance of the work.

The subject is dealt with in this book in twelve chapters. The first chapter is a general description of the Sacraments. The evolution of the Sacraments is the main content of this chapter and also it includes the definition, description of the terminology and notes on the importance of the Sacraments. The second

chapter introduces the Sacraments of Initiation and its integrity in the Eastern Churches and its separation in the Western Church. The author makes a detailed study on Baptism in the third chapter. The Biblical foundation of the Sacrament is the main theme of the chapter. The symbolic significance and methods of Baptism and the different types of Baptismal fonts are also described in the third chapter.

Chapters four and five narrate the historical development of Sacraments of Initiation up to the seventh century. The structure and theology of the East Syrian adult Initiation upto the seventh century is well explained in the sixth chapter. The seventh chapter describes the structure and theology of the adult Initiation in the Syro-Malabar tradition. Child Initiation in the East Syrian and in the Syro-Malabar traditions is explained in the eighth and ninth chapters respectively. The tenth chapter is of prime importance since it deals with the Baptismal adaptations of St. Thomas Christians in connection with their birth-rite customs. These customs stand as a vivifying evidence of the sense of inculturation which the St. Thomas Christians had.

Chapter eleven describes various elements of the Sacrament of Chrismation. The evolution, biblical background and its effects are well explained here. Also the structure and theology of the Consecration

of Myron is made clear in this chapter. The last chapter is dedicated to the narration of the Sacrament of Holy Communion. This chapter explains how the Eucharistic power helps the Christian to become another Christ. The terminology, Scriptural background, East Syrian tradition and Church practices of the Holy Communion are all dealt with in this chapter. There is an appendix to this book which describes the structure of the Sacraments of Initiation in different Churches.

One of the important characteristics of this book is that the theme is presented to the reader with an elaborate introduction and it helps the reader to have a clear beginning. The

scientific nature of the presentation adds to the easy grasping of the subject. The author gives an alphabetical list of bibliography which includes more than five hundred entries and it becomes a source for the students of Sacramental theology. The glossary of the foreign words and the index at the end make the book reader-friendly.

Though the cover of the book is suitable to the content of the book, the total appearance of the book could have been better. However the content covers the drawbacks of the layout of the book. This scholarly work of Prof. Dr. John Moolan adds to the treasures of the study on the Sacramental theology.

Fr. Sebastian Muthuplackal

News

POPE TAWADROS II VISITED POPE FRANCIS

His Holiness Tawadros II, Patriarch of the See of St. Mark and the Pope of Alexandria, visited Pope Francis on 10 May, 2013. This is described as a milestone in the history of ecumenism. This memorable date marks the 40th anniversary of the historic meeting between Pope Paul VI and Shenouda II. After this visit of Tawadros II to Pope Francis, the Coptic Orthodox Church has announced 10 May of every year as the day for celebrating the communion between these two Churches.

POPE FRANCIS'S FIRST INTERNATIONAL VISIT TO BRAZIL

Pope Francis is visiting Brazil on his first international journey for participating in the World Youth Day 2013 celebrations. This year the WYD celebration is at Rio de Janeiro in Brazil from 22 to 28 July. The first Latin American Pope is visiting his home continent after four months of his election as the Pope. Brazil is the country with the largest catholic population in the world.

FIRST EPISCOPAL APPOINTMENTS OF POPE FRANCIS TO THE CHURCH IN INDIA

Pope Francis made two new episcopal appointments to the Church in India: Mar Franco Mulackal as the Bishop of Jalandhar in Punjab and Mar Jayarao Polymerkku as the Bishop of Elooru in Andrapradesh.

REV. FR. JOE MANNATHU, THE NEW SECRETARY OF CRI

Rev Fr Joe Mannathu is elected as the new secretary of the Conference of the Religious of India (CRI), the biggest association of the religious in

the world. Rev Fr Joe, a Salesian priest, is a well-known psychologist and a philosopher. This Conference includes around three lakh and thirty thousand religious from all over India.

INTER CHURCH COUNCIL GATHERING AT VADAVATHOOR

The second meeting of the Inter Church Council was held at St Thomas Apostolic Seminary Vadavathoor on 24 June 2013. The heads of the various Christian Churches in Kerala, including Bishops and priest representatives, participated in this meeting. His Beatitude George Cardinal Alencherry, the Major Archbishop of the Syro Malabar Church, His Beatitude Moron Mor Baselios Cardinal Climeese Catholicos, the Major Archbishop of the Syro Malankara Church, His Grace Maria Soosapakkiam, head of the Latin hierarchy in Kerala, His Holiness Thomas Mar Paulose II, the Catholicos of the Orthodox Syrian Church, etc. were present in this meeting. The meeting discussed various relevant issues, both social and ecclesial.

REV. FR. VARGHESE THOTTANKARA, THE NEW CO-ADJUTOR BISHOP OF NEKHAMDEY IN ETHIOPIA

Pope Francis appointed Rev Fr Varghese Thottankara as the co-adjutor Bishop of Nekhamdey diocese in Ethiopia. Fr Varghese is from St Joseph's Church Thottuva in the Arch Diocese of Ernakulam-Angamaly. He belongs to the Congregation of the Mission (CM). He was ordained priest in 1987. In 1993 he was appointed as the first rector of St. Paul's Major Seminary at Adin Ababa. In 1995, he was awarded doctorate in Moral Theology from Angelicum, Rome. He was working as the assistant general of the Congregation of the Mission. □

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